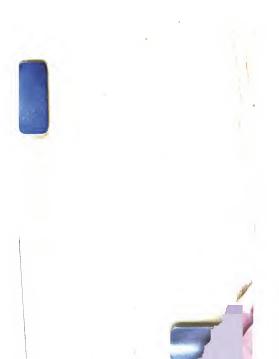
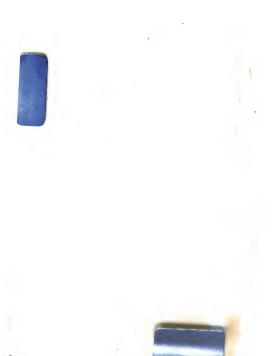
THE HISTORY OF THE Church of the Brethren IN MICHIGAN

YOUNG









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THE CHURCH OF THE BRETHREN IN MICHIGAN



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DISTRICT HISTORICAL COMMITTEE

THE HISTORY

of the

CHURCH OF THE BRETHREN

in

MICHIGAN

WALTER M. YOUNG

The District of Michigan
Authorized This Publication

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DEDICATED

to

my wife

ELIZABETH GEIMAN YOUNG

whose

faithful devotion and willingness to help afforded real encouragement in my work

and to

NOBLE CHRISTIAN LEADERS

whose loyal service

perpetuates Christian brotherhood

The Church of the Brethren

Formerly Called Dunkers

- l. This body of Christians originated early in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.
- 2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and the resurrection, both of the just and unjust (John 5: 28-29; 1 Thess. 4: 13-18).
- 3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feetwashing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers, and as such are essential factors in the development of the Christian life.
- 4. Emphasizes daily devotion for the individual, and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8-9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).
- 5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43-44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).
- 6. Labors earnestly, in harmony with the Great Commission, for the evange-lization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15-16: 2 Cor. 3: 18).
- 7. Maintains the New Testament as its only creed, in harmony with which the above brief doctrinal statement is made.

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INTRODUCTION

"That people which has no past has no future" is an aphorism to which the historian subscribes. Not to know the past is to be effectively cut off from it. That is especially true in times of great upheaval and dynamic social change.

We in the Church of the Brethren have sometimes suffered from too little acquaintance with the past or from a lack of appreciation of the past. It is therefore appropriate and valuable that, as the glow of that American world of yesterday (the world which began to fade in 1914) dies on the horizon, the history of the Church of the Brethren in Michigan should be permanently recorded in some detail.

This book carries the narration past 1914. Yet the story is chiefly a story of pioneer decades and a story of beginnings. Michigan is one of the more recently developed districts of the church. And we who would bravely face the future must know our own past.

Some of the most careful historical writing of the Brethren has been in our district histories. This history is a worthy number in the series. The patience, the carefulness and the scholarly industry of its author have produced the best extant narrative of the District of Michigan. It is a great personal pleasure to the writer of these words that the beginning of this book is to be found in Mr. Young's preparation of a thesis under my direction. That thesis was in fulfillment of the requirement of Bethany Biblical Seminary for a bachelor of divinity degree. But the author's work did not cease with his graduation from the seminary.

This book should be of interest to every member of the church of this district of the Northland and I believe also to many beyond its borders.

F. E. Mallott

Professor of Old Testament and Church History Bethany Biblical Seminary Chicago, Illinois .

PREFACE

This history has to do with all the years of growth of the Church of the Brethren in the District of Michigan. It is an endeavor to discover the expansion or retrogression of the churches from the beginning to the present time. In time it has covered less than one hundred years. It touches on narrative history and wanders into other lines of interest. It discusses some of the customs and the life of the settlers into which our church people came and of which they became a part. Whatever value the whole study may have, compared with social development, it should be useful in depicting the numerical and the spiritual growth of our own church in this state.

The Church of the Brethren as it now exists in this district has passed through many phases of activity. My work at the Lansing church conducting a part-time pastoral program during my seminary training at Bethany Biblical Seminary, Chicago, Illinois, created a desire to understand better the district work. It is my further desire to assemble obtainable historical data in such a manner that it may be preserved for the church.

The study traces the development and growth of our denomination within a state with an English and French background. This background is of importance because it gives the conditions under which our people settled in this particular part of the country. It shows that our own people who moved into this state were willing to struggle along with others in the establishment of the religious life.

A discussion of the early settlers helps us to understand the many difficulties which confronted the establishment of the churches in those days. It is fascinating to read about the leaders of our denomination as they worked to make a living and to keep the church work going forward. Such a history of the churches, even though brief in form, is always valuable in the future.

Some of the activities and work of the district boards and other organizations are recorded. This record, too, becomes exceedingly valuable for comparison in later years. It is quite interesting to observe the change of methods and procedure as the years come and go. Therefore, it is good to have some form of the history of the Church of the Brethren in Michigan in one source. And this data, collected and preserved in this form, should be, brief as it may seem, beneficial to the churches of Michigan as well as to the entire brotherhood.

It was through personal interviews with some key elders and lay members that much of the information was obtained. I feel greatly indebted to them for their help. In the plan and preparation of this history, I have received invaluable assistance from Dr. Floyd E. Mallott, my teacher and faculty counselor, to whom I render this tribute of thanks. Many thanks are also due M. B. Williams of Detroit, district president of men's work for many years and now chairman of the district mission board and chairman of the district historical committee, who cheerfully and readily supplied much historical data which had been collected. A questionnaire was used to obtain information from ministers and lay workers for the biographical chapter. I am grateful for the response.

Questions which will play a large part in the writing are: Why did the people of our church move into Michigan? From what sections of the country did they come? What enterprise did they undertake? Was it a success? What part of the state was the most attractive to our people? When were the first congregations organized? What caused some of the churches to become disorganized? Who were the influential ministers in the first churches? What are the prospects for a greater Church of the Brethren in Michigan?

This history, then, is simply an attempt to give the growth of the district and a resumé of the congregations in such a manner that all the accomplishments along with the adversities may be revealed. The spirit of adventure undergirded the increasing progress of the leaders. The Church of the Brethren has assisted other denominations in spreading the gospel of the kingdom in this great state.

No facts have been intentionally withheld. Some may be incorrectly stated. For all the imperfections, omissions, and wrong statements the author is deeply regretful. My desire is that the volume may inspire future writers to pursue a more thorough study of the churches in the District of Michigan. My efforts will be amply rewarded if the people of the churches find it a source of satisfaction. Our aspiration has become a fulfillment.

Walter M. Young

Lansing, Michigan April 15, 1946





ABOVE: The village of Schwarzenau in Wittgenstein. At or near this spot on the banks of the Eder River the first haptisms took place in 1708. Photo by H. Spenser Minnich in 1924. BELOW: The mother church at 8613 Germantown Avenue, Philadelphia. Property of the brotherhood by action of Conference in 1943. Photo supplied by B. F. Waltz.

PART I THE STATE AND THE DEVELOPMENT OF PIONEER CHURCHES

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CHAPTER I

A BRIEF HISTORY OF THE STATE

There are numerous approaches to consider in recording the history of the Church of the Brethren in Michigan. A written account of our denomination in this particular state district calls first for a consideration of the state. It seems wise that the development of the state itself should be given as a basis for understanding the development of one particular denomination within it. So this brief history of the state can merely serve to present conditions of living which had a wide influence upon the establishment of the churches.

The people of the Church of the Brethren entered a state which had already begun under a mixture of French and English culture. This fact had a definite bearing on the molding of new ideas into the lives of those who entered later. They naturally became a part of the culture which was existing in the community in which they settled. It made little difference as to what had been their former habits of life. One family or individual moving into the midst of a larger group will soon take on the customs of the group. Their own ways and customs no longer are in control. They become absorbed into the established manners. Their speech and action soon are identified with the larger group. The amalgamation may be gradual but it is sure.

Simply to write another brief history just for the sake of history itself would certainly be useless, for there are many excellent volumes now available to give all the knowledge necessary to understand the state fully. We propose in this chapter to draw from various sources a sufficient amount of information to give color and interest to history. Those who wish to read the historical conditions in Michigan would naturally go to the state history books. However, there is some value in having this historical chapter. It should create an

appreciation for the cultural background and the manner of living which became a vital part of our church life.

The Lake State is the name given to Michigan. Its shores are watered by Lakes Superior, Michigan, St. Clair, Erie and Huron. The Indian words michi guma signify great lake.

Michigan entered the Union as a state in 1837. The bill introducing Michigan as a state in the Union became a law on the 26th of January, 1837. Thus it became the twenty-sixth state in the Federal Union. The admission involved many changes. For more than a century and a half, civilization had struggled to gain headway. A hundred thousand people were now within her borders. They were young, vigorous and energetic. They had come from the East to carve out homes and build a state in the wonderful West. They neither understood their responsibility nor doubted their ability, but went forward with an unquestioning confidence.

The people of Michigan were proud at the celebration of her semicentennial in 1887. In fifty years she had grown from the twenty-third to the ninth in population, and first in the production of many of the great staple products of the country. Of the forty-eight states she is now the seventh in respect to population (1940 United States census).

1. Settlements

In a prize essay written by Dorothy Zryd on pioneer life we find some very interesting facts.

Indeed, it is hard for us of today to realize the condition of Michigan three centuries ago when the first adventurous white man stepped upon our shores and faced the green hills and primeval forests with courage before him. We do not yet realize and it will probably be centuries before the people of Michigan will fully appreciate and admire the virtues of our pioneer forefathers. But today, when the hills once covered with green trees and deep ravines, with an occasional Indian village or a lone settler's farm house perched on the side, are surrounded and covered with cities and towns, when smooth white highways follow the winding Indian trails and rough

settlers' roads, we ought to begin to study the history of Michigan as told in the lives and virtues of our forefathers and do honor to the pioneers.¹

Doctor Goodrich gives an adequate picture of early Michigan in the preface of his latest book, The First Michigan Frontier. It is stated so well that I cannot refrain from giving it in his own most descriptive words.

Michigan passed through two distinct phases of settlement, and it can be said on that account to have had two frontiers. The French regime and the British regime together constitute one of these. The French planted little posts here and there on the rims of the peninsulas. They developed trade more than husbandry. They looked to the country for swift profits, revenues for the king, riches for military and civil officers. A scheme of things that on the whole had the look of greedy exploitation was raised to a higher plane in two ways—missionaries labored with zeal for the conversion of the natives to Christianity, and soldiers, traders and voyageurs accepted to a degree the Indian way of life. The relations of the two races were almost always sympathetic and, in many instances, affectionate. In the thirty years of British rule in Michigan, there was small penetration of the lake rims. Colonization was encouraged very little. The hot eagerness for new settlement which marked affairs on the borders of New York, Pennsylvania and Virginia did not spread into the Northwest that was Michigan. This remained during the two regimes the wilderness it had been at the beginning, and the sweep of forests and swamps and inland lakes was still in 1800 in very much the virginal state that prevailed in 1700.

The settlement of inner Michigan, when it came, bore small resemblance to the tentative plantings the French made and that the British scarce more than kept weeded. The newer frontier was no longer a line clearly defined by the sands and shingle of the Great Lakes, but was irregularly marked by scattered villages of cabins, new rail fences, crowded taverns, stations of stage companies, and excessively muddy roads. Whereas the folk of the first frontier could be grouped simply as priests, soldiers, traders, and boatmen, the later masters of Michigan represented the complex constituents of a nearly complete society. Whatever their calling they had one absorbing, if only a speculative interest, and that was in land. They raced and bargained for land to break to the plow, to buy and to sell. They had an exclusive conception of the Almighty. Whatever the first frontier had in the form of stable settlement [people seemed

Dorothy Zryd, Prize Essays—Local History Contest, 1920-21, Bulletin No. 15.

to be implied] came to it slowly. But the settlement of inner Michigan came with the rush of a spring flood. It altered the face of all Michigan just as in our own day we behold a new factory alter the appearance of a cornfield. In less than two decades it well nigh buried out of sight the signs the French and English had left of their occupancy.²

The existence of Indians in this territory brought many difficulties between them and the early settlers. New relations had to be established. Many stories could be told of the conflicts that occurred. The relations existing between the various tribes that inhabited Michigan in early days were hostile. One tribe hated the other and they were engaged in war most of the time. The usual method of disposing of captives was by burning them at the stake, amid wild festivities. This is also a noticeable fact with pioneers. A story is told of how a young girl was captured by the Chippewas and was tied to a post, where she was tortured cruelly. The squaws pricked her with arrows while grinning braves looked on and shot an occasional arrow into the post an inch or two from her head. Death came when a huge fire was built around her, burning her to death. Such inhuman deeds were common. This cruelty created a hatred between the Indians and the early white settlers, and many horrible battles ensued. In battle the red man excels in strength and cunning. In many respects the true Indian is active and noble. The most of the Michigan Indians, the remains of the Chippewas, Ottawas, Pottowatomies and Saginaws, are living at the Michigan Indian Territory Reserve. In one source they are termed the Northern Algonquins. The Pottowatomies were driven from southern Michigan to Kansas and the Indian Territory, where they are now civilized citizens. The Ottawas were driven from northern Michigan from place to place by

² Calvin Goodrich, The First Michigan Frontier, University of Michigan Press, 1940, Ann Arbor. Pages 6, 7.

other tribes and, now reduced to a remnant, are settled upon reservations in the same region they knew of old.

Although the Indian has nearly passed from the lake region, he has left some things to remind us of him. Many of our familiar names of Michigan places are of Indian origin, such as these words and their meanings: Michilimackinac, island of the great turtle; Cheboygan, great pipe; Owosso, he is afar; Petoskey, the rising sun; Otsego, place where meetings are held; Escanaba, flat rock; Munsing, at the little island; Ishpeming, high up; Negaunee, he goes before, or the pioneer; and Calumet, the peace pipe. Pontiac was named after the great chief of the Ottawas, who attacked Detroit in 1763. Today some of our great cities are located on the sites of old Indian villages and have taken their names."

The Frenchmen were attracted to the region of the Great Lakes because of the fishing possibilities. While the early Frenchmen were more interested in fishing than trading with the Indians, they soon set up trading centers. This also developed into much exploring of the new land. Perhaps as early as 1506 French fishermen were fishing off Cape Breton Island. In 1534 Jacques Cartier reached the St. Lawrence River and made many discoveries. Later he returned to an Indian village now Quebec, Canada, and from there new contacts were made along the St. Lawrence River. This led to the settlement of Quebec by another French explorer, Samuel Champlain, in 1608. Champlain was successful in winning the friendship of a few Indians, which proved to be an important factor in getting a foothold on the new Michigan land. Dr. Lewis writes as follows:

Little did Champlain, or anyone in the war party, guess how really important the actions of that little band would be on later Amer-

³ Ferris E. Lewis, My State and Its Story, Hillsdale School Supply Co., Hillsdale, 1937. Page 17.

ican history. As for Michigan much of her early history depended on the success or failure of Champlain and his newly made Indian friends.⁴

Another young Frenchman named Etienne Brule had a large part in making valuable discoveries in Michigan about 1610. He passed through the Sault Ste. Marie waterway accompanied by a party of Indians. On this trip he discovered copper in what is now known as the copper region.

French posts were soon established along the shores. The French government offered inducements for people of France to settle in this new American country, which they called New France. Some came and began to settle on small farms. So we find that the French atmosphere prevailed until the time of the Americanization of the territory. This was pointed out by Dr. Grant in his book, The Conquest of a Continent.

Michigan, owing to its proximity to Canada, and the importance of Detroit as a headquarters, had a distinct French atmosphere in its early days. Unlike those in some of the more distant settlements, the French inhabitants at Detroit did not intermarry frequently with the Indians, and they represent therefore a relatively pure French Canadian stock. American immigration was slow, and not until 1805 did the inhabitants become numerous enough to warrant a separate territory. As late as the beginning of the war of 1812 four-fifths of the 5,000 people in Michigan were French. In 1817 the first steamboat appeared on the waters of Lake Erie and the Erie canal was begun, and from that time the Americanization of the territory was rapid.⁵

The country soon passed from the hands of the French to the English. Rivalry between French and English over trade difficulties led to serious conflict and France lost control. English traders won the Indians over to their side. In 1755 young George Washington fired a shot in the wilderness which brought about a new situation.

⁴ Ibid. Page 21.

⁵ Madison Grant. The Conquest of a Continent, Charles Scribner's Sons, New York, 1934. Page 162 ff.

It must be noted then that in the fate of war the country changed hands. However, the temper of its people did not change. To the northern Indians the French were allies of long standing, but greater than any affection was their hatred of the English. Pontiac then made one more desperate effort to gain back the lost country, but in August 1765 he sent his "pipe of peace" to Sir William Johnson, saying, "That he may know I have made peace and taken the King of England for my father."

For a number of years Britain ruled over Michigan with an iron hand. After that, it became an American territory. This was in the year 1805. And from the close of the War of 1812 to 1837 Michigan was governed as part of the Northwest Territory.

Why Michigan was first entered by the French and then later by the English settlers is perhaps still a question. Why it was not occupied by New York men at an earlier period is at first not easy to understand. Perhaps the adverse reports of surveyors who visited the interior of the state, the partial geographical isolation, and the unprogressive character of the French settlers account for the tardy occupation of the area by the English. The time came when swarms of settlers began to enter the state. Great Britain maintained the dominant position until after the War of 1812, and the real center of authority was in Canada.

The settlers of Michigan then came mostly from the New England states through New York. They came not in a collected army but singly, by twos and by threes. Nevertheless, they penetrated the woods and took possession of the treasures which Michigan gladly yielded to the daring adventurers. They brought with them intelligence, education and Christianity. The moral element was the domi-

^{*}Frederick Jackson Turner, The Frontier in American History, Henry Holt & Co., New York, 1937. Pages 226, 227.

nating characteristic of their lives and in a great measure controlled their actions.

Their patient hands, which transformed settlements into cities and towns, are not without reward, for their spirit of industriousness and prayerfulness has left an impression upon thousands of homes. They brought with them the love of law and liberty. They were strong in their gentleness, wise in their simplicity, and practical in their enthusiasm. We are all pioneers in a sense, and since we have better opportunities than those of olden times our work should bring forth more fruit.

2. Development and Resources

The rapidly moving westward frontier had now reached Michigan and great developments soon began to take place. These developments have had a tremendous impact even to this present time. Religious movements began to function. Educational systems were started. A territorial form of government was established which proved effective. Counties began to be organized, and finally the state boundary was fixed.

After the digging of the Erie Canal, settlement began to turn into Michigan very rapidly. This fact resulted in many new enterprises. Between 1830 and 1840 the population of the state leaped from 31,000 to 212,000, in the face of the fact that the heavy debt of the state and the crisis of 1837 turned from her borders many of the thrifty, debthating Germans. While we have seen that the vast majority of the settlers were New Yorkers, and that Michigan is distinctively a child of the Empire State, yet the Germans now outnumber any other single foreign element. Doctor Turner says, "The lower peninsula of Michigan is the daughter of New York and over twelve percent of Michigan's present population were born in that

state, and her traits are those of the parent state. Over one half of the population is of foreign parentage, of which Canada and England together have furnished one half, while the Germans outnumber any other single foreign element."⁷ This may be a factor in the rapid progress which characterized the development all over the state.

In 1836 when the state constitution was adopted the population was nearly 100,000, mainly from New England and its extension in western New York. These were the people who discovered the enormous possibilities of this country.

Grant says, "Many of the New England farmers who had bought farms from the great land companies in western New York found themselves unable or unwilling to complete their payments and sold their equities for enough to buy government land in Michigan and move their families, while from the rocky hills of Vermont a steady stream came without any intervening stop. By this time many of the French Canadians had moved out, and of eighty-nine names signed to the Constitution of 1835, not more than three can be identified as French."

A group not found elsewhere was the Dutch, who came, like some of the early settlers, seeking religious tolerance and freedom. The town of Holland has been a center for them since 1847. These Dutch settlers chose this beautiful site and built up a cultured and industrious community.

The northern peninsula of Michigan is cut off from the southern physically, industrially, and in the history of settlement. It would seem that her natural destiny was with Wisconsin or some possible new state embracing the iron and copper, forest and shipping areas of Michigan on Lake Superior.

⁷ Ibid. Page 227.

⁸ Op. cit. Pages 162-164.

The state has undergone a steady industrial development exploiting her northern mines and forests, developing her lumber interests with Saginaw as the first center, raising fruits along the lake shore counties, and producing grain in the trough of counties running from Saginaw Bay to the south of Lake Michigan. Her state university, founded in 1817 at Detroit and moved to Ann Arbor in 1837, has been her particular glory, furnishing the first educational contribution of the Northwest to the nation. Today it is counted one of the foremost universities in the country with an average enrollment of about twelve thousand.

The government of Michigan was founded upon sound principles. Doctor Riddell voiced his opinion of government and law in a statement given in the introductory chapter of his book, Michigan Under British Rule.

I am glad to offer to the people of Michigan, feeling and knowing that despite the rules of International Law, despite the difference in allegiance, we are one people in all that is really worth while, and that the story of British Law and courts in Michigan does not in essence differ from that of American Courts but that both show forth the passion of the English speaking peoples for government and law and not by force, by righteousness and justice and not by the might of the stronger hand.⁹

The resources of Michigan have been adequate not only to the expense of government, but have been applied also to the construction of public parks and works.

The wilderness has given place to cultivated fields, and industrial centers have arisen where but a few years previous the lofty oak displayed its foliage. Colleges and other institutions of instruction have been founded and endowed. Places the most remote have been brought into close proximity by extensive lines of railroads, highways, and steamship routes.

⁹ William Renwick Riddell, Michigan Under British Rule—1760-1796, Michigan Historical Commercial, Lansing, 1926.

From early stagecoach days the state has reached a high degree of development of modern highways and transportation. The fine state and national highways and the excellent county and township road system permit one to reach any section. National bus lines enter Michigan from every direction, enabling one to reach his destination through connection with local bus lines. One can go to his local railroad station or ticket office and find he can reach every city of importance direct by train. Steamship lines offer service from the east up through the lakes—through the Straits of Mackinac and touching at West Michigan ports. Car ferries and other steamship service operate from the west across Lake Michigan. The same efficient steamship system is found between Detroit, Buffalo, New York, and Cleveland, Ohio. Then, too, Michigan is on the national air routes. Connection points are between Chicago and Grand Rapids; Detroit, Lansing, Grand Rapids, Muskegon and Milwaukee: Detroit, Flint, Saginaw, Traverse City and Sault Ste. Marie.

Michigan, as we have noted, is cut into two separate parts by the Straits of Mackinac—divided roughly into wilderness Michigan in the upper peninsula and industrial and agricultural Michigan in the lower peninsula. A summarized statement will indicate the great resources of the state. Automobile plants are at Detroit and other cities. Large furniture factories are at Grand Rapids. The nation's leading paper factories are at Kalamazoo. The great iron works and certified seed potato fields are in Antrim County. There are 40,000 acres of orchards found in Berrien County. The world's largest open-air fruit market is at Benton Harbor. Manistee County is famous for its lumber and salt market—over 10,000 barrels of salt are produced each day here and it is the home of Morton Salt Works, the largest in the world. Mecosta County has the first natural gas field. The largest makers of horsehide work gloves in the country are at Greenville, Montcalm County. A great manufacturing and tourist center is found at Muskegon. Little Switzerland is the name given to Newaygo County, noted for its winter sports. Battle Creek is famous for Kellogg and Post cereal products and the Battle Creek Sanitarium. Holland is known for its tulip time in May—over 5,000,000 tulips in bloom at one time. Paw Paw in Van Buren County glorifies the grape. And thus we could continue the story of many more historic and important places all over the state.

In the upper peninsula we find a wilderness with forests and streams, familiar only to loggers, trappers and the vacationists who like to "rough it" in the north woods.

So you see that Père de la Mothe Cadillac found a land greatly favored when he brought his little party of Frenchmen through Lake Ontario to land on the shores of Lake Erie at a point where Detroit now is situated. In 1701 Cadillac wrote in his journal, "The streams and banks are so many vast meadows—the meadows fringed with fruit trees that droop under the multitude of their fruit. The ring-necked pheasant, the quail, the partridge and woodcock swarm the woods and cover the open country. The climate is temperate—the air very pure. Fish leap in sparkling waters. During the day is a gentle wind and at night the placid sky causes us to enjoy a benign and tranquil sleep." That is Cadillac's description of Michigan—1701 version.

Today in the 1940's, more than two and a quarter centuries later, no writer could give a more impressive picture. Flocks of ring-necked pheasants still flourish. There is still good fishing in Michigan's lakes and streams. Where the Indian's birch canoe once was paddled, huge freighters

and mahogany yachts now steam along. At the same places where the red man fished and hunted for food the white man fishes and hunts for sport. Where wild fruit trees were plentiful, carefully cultivated orchards now supply fruit for the tables of all America. Green fields once carpeted with wild flowers now are farmed intensively for grain and fresh vegetables. Near the shores of Lake Erie, where Cadillac landed, stands the important city of Detroit—"perhaps the world's most modern metropolis."

3. Religious Movements and Denominational Work

The beginning of missionary work and the denominational development in Michigan make a thrilling story.

Père Marquette, who was born in France in 1637, entered the state through Canada and erected the first church in Michigan. He was a young and well-trained Jesuit priest. The Indians welcomed him, and he established many missions along the border.

Illinois Indians visited one of his missions and told wonderful stories of a great river that flowed southward, and also of great lands; these stories created a desire in Marquette's heart to find out more about the country. He made the journey southward, founding missions in Illinois on the way and making great discoveries. His health failed and he soon returned to Ludington, where he died May 18, 1675. He was buried at St. Ignace. It is now being planned to have a great stainless steel cross erected above the death site of that great missionary, suitably floodlighted so that it can be seen for many miles in every direction.

Missions were founded by the Jesuits on the northern and southern borders of the Upper Peninsula of Michigan. Raymbault and Jogues visited the Sault de Ste. Marie in 1641, but do not seem to have any establishment, having returned to their mission at Penetanguishine the same year. . . . In October 1665, Father Allonex established the Mission of Chegoimegon, or La Pointe, which had

been the destination of Mesnard. The Mission at the Sault Ste. Marie was founded by Marquette in $1668.^{10}$

The missions at the Sault Sainte Marie and Michilimackinac are regarded as the first completely ascertained settlements within the present State of Michigan. Both places had much influence upon the spread of religious principles in surrounding territories.

In 1798 Father Gabriel Richard, a priest of the Order of St. Suplice, first came as a resident pastor of the Catholic church of St. Anne, Detroit.

Speaking of religious tendencies among settlers, we quote from Cooley:

Though there were many excellent and sincerely religious persons among them, religion had not been a motive with them in coming into the wilderness. They had come to better their temporal conditions, and the hardships and privations of every sort which are incident to life in the woods they had expected to submit to cheerfully. The Canadian French had their priests and maintained regular church services, but as to the main part of the population Michigan might be regarded as missionary ground. Many devoted Christians were for years without opportunity to attend church services; and some so greatly longed for the society of their brethren in Christian Communion that they would go a day's journey, or even farther, to attend a meeting. The several denominations sent missionaries hither who came expecting to undergo great hardships and submit to many privations, and none were disappointed in that regard. The Methodists were commonly first in gathering congregations in new settlements, and the circuit rider was often a character of note; rough and unlettered and ready to boast, perhaps, that the Lord had been his teacher from the Bible, and not the schoolmaster with fooling grammar. But such men were often sincere and earnest, and being all things to all men, gathered considerable churches and laid the foundation upon which others more competent afterward built. This was the day of camp-meetings and revivals, and strange scenes were sometimes witnessed when people had the power and fell to the ground helpless. 11

¹⁰ James Campbell, Outlines of Political History of Michigan, Scholer & Co., Detroit, 1876. Pages 11-14.

¹¹ Thomas McIntyre Cooley, Michigan: A History of Government, Houghton, Mifflin & Co., Boston, 1885. Pages 245, 246.

The first permanent Protestant church in the territory was organized at Detroit in 1818 and called the First Protestant Society. Its membership was made up of persons belonging to several bodies of Christians, and it was not denominational in its form, so that ministers of various opinions officiated at different periods. Mr. Monteith was the first settled pastor. Before that time there had been occasional services of different churches, and the society which finally became incorporated had been informally organized in 1816. Methodist clergy had visited Detroit earlier, and perhaps some others, but no societies had been formed. Episcopal services had been held by lay-reading, at which Dr. William McDowell Scott generally officiated as reader: and the Rev. Richard Pollard of Sandwich, very soon after the American possession, performed such clerical rites as baptisms, marriages, and burials among the members of the Episcopal church and others who desired his services. In 1822 the Methodist church became incorporated. In 1824 St. Paul's Episcopal church was organized. Other churches followed. The First Protestant Society became a Presbyterian church and is still existing as such.

In his latest book, Religion on the American Frontier, Doctor Sweet records much valuable information about the progress of religious activities. He states that Presbyterian missionaries were sent to Michigan in 1804. Also that a Board of Trust in a meeting at Pittsburgh on January 15, 1822, deemed it wise not to establish a mission among the Ottawa Indians then but to do so as early as convenient.

The beginnings of Presbyterianism in Michigan date from the coming of John Monteith to Detroit in 1816 commissioned by the Assembly's Board of Missions. With Detroit as a center Monteith made frequent missionary excursions, visiting numerous neighboring settlements. For several years following 1818 the Assembly's Board sent out other missionaries for longer or shorter periods, and other Boards, the United Domestic Missionary Society, the United

Foreign Missionary Society and the Western Missionary Society of Pittsburgh, also sent workers into the territory both to labor among settlers in the military posts and with the Indian tribes. The well known Indian agent Henry R. Schoolcraft gave encouragement to the work of the Missionaries. In 1827 the Synod of the Western Reserve authorized the formation of the Presbytery of Detroit consisting of five Churches. In 1833 two new presbyteries were formed, the St. Joseph's and the Monroe, which three years later (1836) had thirty-two ministers and fifty-nine Churches. ¹²

In Michigan many churches which began as Congregational became Presbyterian later. This condition resulted from a "Plan of Union" worked out for churches north of the Ohio River. The Plan of Union churches had not proved a success. The Congregational background was influenced by the prevailing theological current of New England and could not adjust to the rigid Scotch-Irish background with the Calvinistic theology of the Presbyterians. These two divergent elements finally brought a schism in 1837-38.

As was mentioned before, the opening of the Erie Canal in 1825 greatly facilitated New York immigration into Michigan. Here then we have the beginning of Congregationalism. Doctor Sweet says:

The first of the Congregational ministers to arrive in Michigan was Isaac W. Ruggles, who came from a pastorate of the South Bainbridge Church, one of the New York State Churches which had refused to enter the Presbyterian fold. He arrived in Michigan territory in 1824. Ruggles' staunch Congregationalism and the fact that he had the field largely to himself gave the Congregationalists a start in Michigan which they enjoyed in few other places. Ruggles settled in Pontiac, where a Presbyterian Church had been formed the previous year, but through him Congregationalism began to blossom in the surrounding territory, to the dismay of the agents of the Missionary Society of Detroit, who were committed to the formation of Presbyterian Churches in the west. 13

The preacher was zealous in his work, and by 1833 eight Congregational churches had been started and were under

¹² William Warren Sweet, Religion on the American Frontier, University of Chicago, Chicago, 1939. Volume II, page 48.
¹⁵ Ibid. Volume III, page 29.

his care. The controversy which broke out between the Congregational and the Presbyterian Church caused much trouble. Funds were withdrawn from missionary work. The work waned and the activities failed for lack of support from the New England brethren.

Since the great majority of the early Congregational churches in Michigan were made up of people of New England origin, the worship was patterned accordingly. The majority having come by way of New York brought lasting elements in their church life. Two churches located at Vermontville and Armada were made up of people who migrated as a colony directly from New England.

During these same years there were many churches of other denominations being formed. The Baptist Church especially was getting started through their revival or protracted meetings. The Episcopalian Church came to the front, but without any revival effort. In southern Michigan the Quakers carried on. They won their way into public affairs through their integrity and thriftiness. They were the first to cry out against slavery, and the slave was always protected by the Friend. In 1847 a party of Hollanders, coming from their native land for greater religious liberty, under the leadership of Rev. Albertus C. Van Raalte of the Dutch Reformed Church, founded the village of Holland and also Hope College; they were followed from year to year by many others who also settled in the same part of the state, where they had schools and publications in their native language and established many churches. were sufficiently numerous to give a distinctive character to the population of many localities in that section of the state. But it was a good character and the people were not incongruous with the existing population of the state. A colony of Mormons led by James J. Strong settled in the state but many were lost to the Lutheran Church.

Michigan is ranked as the fourth state in regard to the number of denominations within its borders. That is, Illinois leads with ninety-eight, Ohio is second with ninety-six, Pennsylvania is third with ninety-five, and then follows Michigan with eighty-eight. The Methodist Church is the largest denomination in Michigan. The distribution of some of the denominations is significant. Of five prominent denominations in the state, the figures show that the Disciples of Christ has 12,740; the Protestant Episcopal 33,409; the Congregational Christian 35,597; the Lutheran about 116,000; and the Methodist Episcopal 144,094.14

From 1880 on, cities began to grow rapidly, changing the situation from that of a rural to a city church movement. Doctor Sweet says, "So great was the movement of population from the countryside to cities in such states as Iowa, Indiana, Ohio, Illinois and Michigan that many rural districts were dangerously depleted." This we know to be true in the northern part of Michigan. Large farms were abandoned when this rush to the cities occurred about twenty-five years ago.

Such a marvelous state then demands a stronger Church of the Brethren. She must rise to meet the great changes that have taken place within her borders. These and forthcoming changes require a change of emphasis on the part of our church. It seems to be a rich opportunity to fill an earnest ministry of Christian teaching by serving both rural and city life in this age. Michigan will continue to be a fertile field for the younger leadership of the church to launch a progressive and sound program for the kingdom. May we actively fill our place of responsibility.

¹⁴ Archer B. Bass, Protestantism in the United States, Thomas Y. Crowell Co., New York, 1929. Pages 122 and 123.

CHAPTER II

MOVEMENTS OF EARLY BRETHREN SETTLERS

There are traces of Brethren people who moved into the District of Michigan about the middle of the nineteenth century. The movement was not in large numbers or rapid because there were numerous hazards to overcome. People from other parts of the brotherhood were reluctant to leave their homes and adventure into a state about which they knew very little. In spite of the boasts made by those who had made the venture, their friends were still inclined to wait and see the outcome. Despite the fact that all over the brotherhood many were seeking new locations, the movement to Michigan was rather slow. Dr. John Flory tells us in his book, Flashlights from History, that this period witnessed many migrations of people from the East. These were moving westward into new territory. Undirected development occurred about the middle of the nineteenth century and our people were migrating to various parts of the country. He states further: "During these years the Brethren Church had spread from the Delaware River to the Rocky Mountains and from Michigan and Iowa to Texas. It was a period of struggle, subduing wild nature, establishing homes and churches."1

These early settlers of our people located mostly in the central part of the state. The land could be purchased for from nine to fifteen dollars per acre. It was a country thickly covered with timber, and the trails were hard and uncertain. It required much hard work to clear the ground. Even today the pine stump fences indicate the tremendous work that it took to get the land ready for farming. One

 $^{^{\}rm 1}\,{\rm John}$ S. Flory, Flashlights from History, Brethren Publishing House, Elgin, Illinois, 1932. Page 69.

sees a marvelous sight when he drives through certain parts of the state and views scores of these fence rows. The settlers had, to a large extent, chosen a favorable part for rural life, with which they were chiefly concerned. They were farmers and naturally were in a position to prosper in the field of agriculture. It was not very long until homesteads were taken up which became their own property, and the brethren and sisters were becoming a part of the



PINE STUMP FENCE

new country. As migration continued, here and there would be formed a nucleus of members who were soon eager to hear the Word preached.

On the records of the churches there are revealed many familiar family names. The records of the Elsie church in Clinton County show such family names as Baker and Albaugh. These were among the very first Brethren to come into the state and settle permanently. These and several

other families met and held their services in one another's homes. However, there are traces of a few scattered families at other places.

A descriptive account of a journey to Michigan was given in the Gospel Visitor by Elder John Wise of Pennsylvania.

I left home on the 28th of October, 1863, on a tour or mission to the State of Michigan, in order to visit the few brethren that we knew resident in the State. Accompanied by br. William A. Murry of Green Co., Pa., we met with brethren in the Black River district, Medina Co., O., and enjoyed a pleasant communion season with them, on the night of the first day of November. We held some interesting meetings with the brethren at Black River. And, on the morning of the 3rd of November, accompanied by br. Samuel Garver of Black River church, we set out for the State of Michigan in a carriage.

In the evening of the 9th of November we arrived at Greenbush, Clinton Co., Mich., where we found five members, two brethren and three sisters. They were well in body, but I thought, owing to a scarcity of pure spiritual food, they appeared rather unhealthy in spirit. They told us they had no preaching (by the brethren) for three years and five months. Only one month less than the time of dearth in the days of Elijah the prophet. We remained seven days, laboring to feed them with the word and bread of life.

On the morning of the 16th we took leave of the brethren and sisters and friends present, (many weeping because we had to part), and passed on to Oceana county, Michigan. We arrived at br. David Garver's (who removed from Medina county, O.,) on the evening of the 20th, and were received with a hearty welcome by the brother and sister, who, with young brother T. Wisler, are all the members of the church in Oceana.

We tarried with them four days, attending four appointments; and then on the morning of the 25th we bade them farewell, commending all to the care of God, and departed for home, having traveled over 400 miles in a carriage. Br. David kindly accompanied us 25 miles in a carriage, (which was taken for his use), and on the morning of the 26th we parted, he returned to his home, and we started on foot for Muskegon, a distance of 12 miles. After some detention at Muskegon we took Stage for Ferrysburg, distance 14 miles. This village is situated on the Detroit and Milwaukee R. R. The next morning we got aboard the Express train, and in the evening arrived in Detroit. At Detroit we got aboard the steamer "May Flower," and at $6\frac{1}{2}$ A. M. of the 28th we landed at Cleveland all

safe, passing 120 miles across Lake Erie in the night. We then took the cars for Grafton Station. Then the stage to Litchfield, Medina County, Ohio, and then walked to br. S. Garver's, where we arrived about 4 P. M., and found his kind family all well; and felt thankful to God for his preserving care.

We met to worship with the brethren of Black River at the house of br. Jos. Rittenhouse, and we had a pleasant time at the meetings in Black River. On the morning of the 30th br. Murry and I were brought to Wayne Co., O., by brethren Jos. Rittenhouse and George Fisher, and were entertained by br. George Irwin. The next morning we were taken in br. Irwin's carriage to Wooster, where we got aboard the Express train for Pittsburg. At Alliance br. Murry stopped off to go via Wheeling. I passed on to Pittsburg where I arrived in the evening. There getting aboard the steamer Franklin, I arrived in Brownsville the next morning. There getting into the hack I passed homeward, where I arrived about 3 P. M. of the 3rd of December, after an absence of five weeks. I found my family well, and thank God for his preserving care. We are all well at present. Blessed be God evermore. Amen.

Hillsboro, Pa., Dec. 13, 18632

John Wise

Thus it is evident that the Brethren were beginning to locate at different parts of the state. But it is observed that the most families were now settling in Eaton, Barry, and Ionia counties, where the Woodland and Thornapple churches were soon to be organized. Some of the members to locate here the earliest were George and Jacob Kepner and their wives, Henry Hulliberger and wife, Elder George Long and wife, and some of their daughters.

The settlers who organized the Woodland church moved into that community before 1870. These people had come from Ohio. On the list of the charter members appear the names of early residents of Woodland Township: Isaac Smith, Isaac Miller, Moses Warner, Daniel Williams, Samuel M. Smith and others.

Prior to 1883, the time of the unhappy division of the Brethren into three parts, I. F. Rairigh and wife, S. M. Smith and wife, D. A. Mote and wife and their three sons,

² Gospel Visitor, January, 1864. Volume XIV, page 29.

Emanuel, Jonathan and Anderson, and their two daughters, Sister Tobias and Sister Hulliberger, J. G. Winey and wife and some of their children were in the church.

William Wolfred and wife, Samuel Speicher and wife, and Henry Hahn and wife were among the members prior to the erection of the third house of worship in Ionia County. This house was built on the corner of S. M. Smith's farm, one-half mile south and one and one-half mile east of the center of Campbell Township, in the summer of 1870. Today this building is being used by the Old Order Brethren for worship. It is conspicuous for its simplicity, especially on the inside. One can still see the long table at the front of the house with benches on either side for ministers and deacons. This is recognized as the customary arrangement of fifty years ago. A short distance from this same church was built a Progressive Brethren church house. are held at both of these churches. It would seem that a reuniting of these good people might redouble their effectiveness in the community.

Among the early ministers in this part of the state were Elders George Long, I. F. Rairigh, J. G. Winey, Samuel Groff, and S. M. Smith. Darwin M. Wood was chosen to the ministry and served about three years.

We turn now to the movements a little farther north. Elder Daniel Chambers and his family, consisting of his wife and his three sons, J. W., D. E., and M. M., moved to the place which they developed into and called home near the present site of the New Haven church. When they moved from Bucyrus, Crawford County, Ohio, into Gratiot County, Michigan, there were only a few Brethren families living in what afterwards became the bounds of the New Haven church.

Through correspondence with the Primitive Christian and the Brethren at Work and through private correspond-

ence with those who were eager to secure homes in a Brethren environment and to be of assistance in establishing the Brethren Church, a number of families located in the newly developing country farther northward. Among the families were Elder John Brillhart, Philip Probst, and James Richard of Crawford County, Ohio. The latter were deacons. Soon many families began to move into the bounds of the little log church called North Star. These were David White, Moses Brillhart, George Stone, Jacob Kepner, Reuben Yutzey, S. A. Ritter, Jacob Tombaugh, Emanuel Bollinger, Fred Kleinhan, Barnhart Shrider, William Smith, Robert McMillar, George Emerick, Frank Hoffman, William Sower, and H. D. Plott. These formed a stable group for the founding of a strong congregation in this part of the state.

In the spring of 1885, Emanuel Bollinger (closely related to D. W. Kurtz) and family moved from Portage County, Ohio, to Michigan, into the bounds of the New Haven church. In the fall of the same year they moved on a farm two miles north of Vestaburg. His son, Samuel Bollinger, is now the oldest minister in the district. He was a very faithful elder and pastor. It was in the home of Samuel Bollinger that the Vestaburg church was organized in 1901.

Sometime late in the fall of 1880, Matthew Holsworth, a member of the then-called German Baptist Brethren Church, from the West Thornapple congregation of Ionia County, moved to Rodney, Mecosta County, with his wife and family. They located on an eighty-acre tract of timberland. The country being new, he with his wife, three sons and a daughter began to hew out a home for themselves. This family was here for about three years without contact with any of the Brethren. The loneliness of being away from the church made him resolve to visit the home church at Elmdale and attend the love feast in the fall of 1883. It

was at his request that ministers began to hold meetings for the little group at Rodney and a church was planted there.

At the same time there were movements of our people in the far north. These people moved into Emmet County, near Petoskey, about 1880. A story in the Primitive Christian, February 20, 1881, gives light on a family who were in grief because of the death of two sons. A visit was made by Dennis Weimer and wife from Grant County, West Virginia, who first stopped at Petoskey, a short distance from their destination. They made the trip to visit his brother Samuel. They had heard of the death of Samuel's two children, and decided to endeavor to comfort them in their sorrow. A meeting was held in Brother Martin Cosner's house on the Sunday of their visit. There was an applicant for baptism. Martin Cosner's name was later found in records of the Little Traverse church as being one of their ministers. B. F. Lyons of Grant County, West Virginia, brother-in-law of Weimer, moved to Michigan a few weeks after Weimer returned home.

So we might continue the story of these adventurous pioneers, these members who were instrumental in beginning our own church in Michigan. It was through their careful and courageous undertaking that the churches began to grow. The faithful ministers of that day persevered and ably preached the Word and shepherded the flock. They faithfully visited in the homes of those early Brethren and left a kindly word to cheer and strengthen. But there were many problems to claim their attention.

CHAPTER III

PROBLEMS CONFRONTING THE DEVELOPMENT OF PIONEER CHURCHES

The period from 1850 to 1900 stands apart from later movements. During that era the people were working hard to become established. In spite of the tendency to keep together for fellowship, there was also a disposition to move into new sections until they found places of their choice. The records show that several years passed before there were enough members at any one place to organize a church. Out of this change of location of members, the church began to grow and develop into permanent congregations. By the end of the century about ten churches had been started with a total membership of about five hundred. These were all rural.

The largest growth came during the first quarter of the twentieth century. The healthful conditions attracted others from adjoining states: Indiana, Ohio, and Illinois. Brother J. Edson Ulery, who moved to Manistee County in 1903, writes: "After the lumbering interests were reduced, land was very cheap and from 1902 to 1905 hundreds of Brethren families moved to Michigan. In a few years a number of mission churches were organized and were well manned with ministers."

If we go back to the years prior to 1900 we find that there were many problems that affected the progress of the church. The congregational territory was large. It was difficult to keep in contact with the families, and the ministry to the spiritual needs could not be carried out in a very effective manner.

In 1873 any members living in Ionia, Kent or Ottawa counties and adjacent territory north were reckoned as

members of the Thornapple congregation. A congregation covering such an immense area soon encountered many unusual situations. The writings of the Brethren at this time indicate a great many problems arising as they endeavored to start churches, often with fewer than a dozen people. It is difficult to present these particular problems in concise statements. However, we can say that the lack of ministerial supervision, the task of erecting church houses with



ELDERS' BODY AT DISTRICT MEETING, SUGAR RIDGE, 1915.

Front row, left to right: Jacob E. Fredrick, L. T. Holsinger, Samuel Smith, Charles Wilkins, Peter Messner, George Stone, John Smith, O. Barnhart; back row: Granville Nevinger, Samuel Bollinger, J. E. Albaugh, J. Edson Ulery, David Sower, J. P. Bowman, Ellis F. Caslow, Samuel Bowser,

meager funds the securing of which required much effort, and the disadvantages in ways and means of travel constituted the greatest problems.

The spiritual side of life among the scattered members was desperately in need of being nourished. They were calling for ministering brethren to come with the preached Word. A number of factors entered into the meeting of the

need. There were few ministers. Traveling was hard, and the expense of making long trips was great. We read from a letter written by M. T. Baer on February 16, 1867, for the Gospel Visitor, page 93, an interesting account of his trip north. He says that he and F. P. Loehr made the trip together, traveling two hundred miles by horse and sleigh. They visited in Brother White's home in Allegan County and held meetings in a schoolhouse. Then they traveled forty miles to visit the Michael Hivelys, in Ottawa County. From there they journeyed forty miles to Andrew Shopbell's home in Ionia County. In this territory they located fourteen members living within a radius of six miles.

On another occasion Elder F. P. Loehr wrote:

I am the only Elder in the State of Michigan, and the field is large. I therefore propose to take the most western tier of counties from Van Buren northward for my field of labor. Let the brethren south of the second tier or south of St. Joseph County take that tier northward and so on until the state would be taken up. The reason why I propose this is, there are members in nearly every county in the state, who, with many of their neighbors, would be benefited by this course which under present arrangements will be neglected. May the Lord speed his cause through the instrumentality of his children.1

Mrs. Ella N. Williams wrote as follows:

There are no members here but my husband and I, and we would be very thankful if some ministering brethren would come and preach for us. I think there is a good chance of doing some good. You should not think that because it is Michigan, it is too cold. . . . We have not been to a meeting since we came here. The nearest members live about 60 miles from here, but I think there is a chance of getting them nearer. I have heard some say that if there was preaching here they would come to the Church. The doctrine was never preached here until last fall when Brother George Long, from Lent [or Kent] County and Brother Jacob Kintner, my father, from Sherwood, Defiance, Ohio, were here and preached. Some said they never heard such preaching before. So plain and everything seemed so clear. Brethren, do not forsake us, but come . . . without delay.2

¹ Gospel Visitor, 1868. Volume XIX, page 350. ² Primitive Christian, February 10, 1881, Volume XIX, page 95. Ella N. Williams, Mason County, Michigan.

Brother C. A. Price of Nashville, Barry County, came on March 19th and had three meetings. Brother Price was a stranger to us. He preached with power and left a good impression on the minds of the people.³

Those who were serving in the ministry of the church responded to the many calls, but could not reach every place. A large part of the time the faraway places had to get along the best they could. A brother in the Little Traverse church, Emmet County, says: "Our little band is in love and union. We have no minister, but two deacons. We meet every three or four weeks for worship. We ask an interest in the prayers of the Church."

Elder F. P. Loehr reminds us through the pages of the Gospel Visitor of the need for more ministerial help:

On the 9th of October I left home, accompanied by Bro. Elijah Showalter, arrived before night at our old Bro. White's in Monterey, Allegan County where I spoke to an attentive little congregation (that was hastily got together) in the German and English languages, and thought it was a pity we can not be here oftener. In the morning we started for Bro. D. Woods, at Carrolton Center, where we arrived in the evening, the distance being some forty miles. The people here requested meetings as soon as they recognized me. So we spoke to them next evening, it being Sunday, the 12th. Their satisfaction being expressed, I spoke to them again Friday evening following—the house being crowded, yet perfect order prevailed from the first to last. Thus we occupied our time every evening in the different school-houses, apparently to great satisfaction. May the Lord accompany with his power what was done in great weakness. Saturday the members met (as many as could be informed) in council to prepare the work necessary to be done here, and appointed Saturday, October 16th to meet again at the house of Bro. H. Gerky in Ionia, to set things in order that are wanting to make that little Church more efficient in the arduous duties in a frontier settlement of brethren. I think they are the most northerly of the brotherhood, yet their hearts seem to glow with love and zeal for the cause of the Master.5

³ Primitive Christian, April 19, 1881, Volume XIX, page 232. Ella N. Williams, Mason County, Michigan.

⁴ Primitive Christian and Pilgrim, 1879, article dated December 1, 1878.

⁵ Gospel Visitor, 1868-69. Volume XIX, page 351.

Elder S. S. Mohler of Bradford, Ohio, gives a very vivid story of his visit to Michigan. The newsletter, written for the Gospel Visitor, was dated November 20, 1868.

During our stay of nine days, we visited members living in Ionia, Barry, and Kent Counties. We held meetings in those several counties, and were pleased to find our dear brethren and sisters in earnest, and anxious for the growth and prosperity of the Church. We also had the pleasure of visiting br. Wood at his home. He is a speaker, and the only one for a distance of perhaps sixty or seventy miles. He seems willing to do all that is in his power to do, to build up the brotherhood in his vicinity by holdings regularly every two weeks, and frequently every Sabbath. He needs the prayers of the Church, and we hope the Lord will be his helper. There are about fifty members living in Ionia, Barry, Kent and Eaton Counties, which makes it quite burdensome for one speaker to attend to, as br. Wood is obliged to do. . . . We cannot give a full account of the many acts of kindness done us by all the members we visited, such as br. Winey, Moses, Snyder, Crowel, Spindler, I. Smith, and C. Smith for which we can only commend them to the Good Shepherd and Bishop of our souls who ever careth for His. . . . Upon the whole, we would encourage brethren to go and see the country with the hope of doing something for themselves and also for the Lord. A stronger Christian influence is wanted there.6

The first meeting at Elsie was held on June 20, 1874, by Elder George Long of Ionia County and Isaac Miller of Barry County. There were twelve members at the love feast on the tenth of October the same year. Elsie is located in the corners of Saginaw, Shiawasee, Clinton and Gratiot counties. However, the church building is in Clinton County. We read about a special call for ministers. "We would like very much to have brethren come and see us, as we are on the frontier borders, and it is not very likely for brethren to call on us the same as though we lived where brethren were all around us," says Brother Zachariah Albaugh, a deacon at the Elsie church at that time. He continues, "I have one request to make, and hope some brother will answer for the information of a friend

⁶ Gospel Visitor, 1868-69.

In Externalist cash value of the minute of the Froma it sure Allerding N. 83000 pr. 12+ 1) B 15 Polar di4000 Rumanto to San Brills Blough Jung 83500. Per con 1 4860) Ques When 250 Fry Leve D. Brown Flore Solomon . 8 400 Pec my 36, 1814 149 Block Gas. 8 100 WEL Hullentonica Family 1500. (R. 15 50) From Hiner. more 145, 257 Kart Samuel & 1000. 1.10 16 Kenner part. 8500. 11300 Kall Kepmer George 84000. King Emanuel B 1700. Klipfer Frederick & 1000. Moli Emonuel 8 4500. Per. apric 27. 225) hoto Sand m. 8 1010. Moli Anderson 8 1000. note Mason Perc. 180 pd. 200 325 Rocher 21 113. 8200) Specker Samuel Shopfell Andrew 25000. (Ou pour 10th row) Shotelet , Daniel Smith Samuel M. 8 4000 (Re De 20 840) (comes forgis for 120 . 500) Ros

who is seeking after true religion. He wants some brother to write through the Companion and the Visitor on baptism. Why we baptize forward? And also explain the sixth chapter of Romans, third and fourth verse."⁷

This particular problem of supplying ministerial help was soon taken up by the district. At the first district meeting, held at the Thornapple church May 1, 1874, a paper was considered which asked that "ways and means be provided for more extensively spreading the Gospel in Michigan." It was decided to try to raise fifty cents on each \$100.00 valuation of their property.

It was the next year, at the district meeting of 1875, that a district missionary board of three members (one minister, one deacon and one lay member) was chosen by the delegates, whose duty was to see that the gospel was preached where there were favorable openings, and the local churches were requested to raise money and forward it to the treasurer at least twice each year.

The board secured different ministers to hold meetings at new points; it was permitted to pay only traveling expenses. At the close of the first year the board reported \$43.71 received and \$31.20 paid out.

About the year 1892 it was decided that ministers working under the direction of the board for a week or more should receive a reasonable compensation for their time, the amount to be left to the judgment of the board.

After a few years it was thought good to elect a district evangelist at each district meeting to work under the direction of the missionary board. He was to have traveling expenses paid and \$1.00 per day for his time a part of the year, and \$1.25 per day, exclusive of Sundays, the rest of the year for all time spent in the work.

⁷ Christian Family Companion, 1875. Volume II, page 102.

At the district meeting of 1904 a new missionary plan was adopted and the number of members on the board increased to five. These were authorized to employ one or more evangelists a part or all of the time, as prudence might dictate and the means in the treasury would allow.

For several years past, the district meeting has voted an appropriation to be raised by the several congregations of the district to be used in district missionary work. This money may be used in part for renting, buying, or building meetinghouses wherever in the judgment of the board such aid should be given in city or country. The district meeting in 1906 voted \$500.00 to be raised during the current year by the fifteen local congregations then in the district.

Then as ministers labored in spreading the gospel there arose a need for church buildings. Congregations were increasing in numbers and the homes and schoolhouses were no longer adequate for the meetings. The need for church houses increased rapidly during the decade from 1870 to 1880. Until churches were built, the love feasts were held in barns. Often the dedication of a new meetinghouse was observed with a big meeting which closed with a love feast. Many times this was in an unfinished building.

At Thornapple the first meetinghouse was begun in 1870 and so far finished that it was used for worship in the fall of that year. (From the notes of the Thornapple church as given in the Missionary Visitor, May 1907.) This house stands four miles east of the southwest corner of Ionia County on the line between Ionia and Barry counties.

In the year 1878, what is known as the west house was built near the northwest corner of Campbell Township, Ionia County, about one mile south of Elmdale. It cost \$850.00. The work was done mostly by the brethren as a free donation to the Lord.



FIRST CHURCH HOUSE IN MICHIGAN

In the year 1888 a third church house was built in Campbell Township, one mile east and two and one-half miles south of Clarksville

The first house, built in 1870, is still standing and has been used by the Old Order Brethren since 1883. The two other church houses are each forty by fifty feet in size, and are frame buildings. The probable cost would have been about \$1,500.00 each if all of the material and labor had been paid for, but much of this was donated.

In January 1906 a church house was purchased in the village of Lake Odessa. The house and the lot cost \$1,000.00. The money was in part contributed by members of the Woodland congregation and in part by the citizens of Lake Odessa. This was a good substantial frame building thirty-two by fifty-four feet in size and was formerly used by the Methodists. After a few years the meetings here were discontinued and the building was then sold to another denomination.

The Sugar Ridge history reveals that "five of the members donated two dollars each to buy the land on which the church now stands. The work of clearing the land of trees was done by the members. The building committee of the mission board donated one hundred dollars and the churches from which the members formerly came gave enough more to get the building program well started. Many days of hard work by the various members followed, and on the evening before the day set for the dedication the shavings were swept out of the building and another Brethren church was ready to be put into the service of the Lord."

The Brethren did not allow the problem of disagreeable weather or bad roads to interfere with their planned meetings. Especially was this true of those who attended love feast occasions.

From the Sunfield history we glean that when love feasts were held in the early churches "members came from other congregations as far as fifty to seventy-five miles, taking a whole day in travel each way." When we remember that even today, with the modern mode of travel in the automobile, people are seldom eager to go one half that distance to partake of the communion, it should cause us to be ashamed.

Speaking of cold weather in Michigan, J. G. Winey in his correspondence to the Primitive Christian, January 14, 1881, writes: "The writer rode thirty-one miles that day in a bob sleigh and did not freeze either ears, nose or toes, so you see it is not as cold here as it is farther south. Why is it? Simply because the waters of Lake Michigan and other lakes modify the cold winds."

David White, who had moved from the Black River church, Medina County, Ohio, in May 1879 and had located on a rented farm in Gratiot County, wrote in his correspondence to the Primitive Christian and Pilgrim on July 11, 1879,

the following: "We with brother George Stone hitched our horses together in a lumber wagon, and went to Eaton County to a love feast, held in the barn of brother Fryfogle, the elder of the Sunfield Church, and enjoyed a feast of Charity indeed."

Another hint of the tremendous hazards which the pioneer ministers had to face is given in an article by Elder George Stone.

I will say first, we as a Church here, are in peace and union for which we feel to thank God. Bro. John Brillhart of Crawford County, Ohio, is here visiting friends, also preaching the Word which is an anchor to the soul, both sure and stedfast. It made the little band of brethren here in Gratiot County, to take new courage, as we love to have such brethren come among us. I will try to give you a short history of a trip I made to hunt up some of our members in Montcalm County. Hearing by a Baptist preacher that there were Dunkard people living in the north central part of said County, I set forth with horse and buggy, in company with Bro. H. F. Hoffman, in search of the lost sheep, and after driving through mud, and over rough roads, until about noon, when we arrived at a place and enquired for Dunkards, we found we must turn back and go another road. About half-past one we drove up to a log house and enquired, when lo, and behold we were there! We found threeone brother and two sisters—right in the midst of a thick pine forest, where on either side were large trees towering their lofty heads far towards heaven. We were received in love and kindness. Their hearts were made glad, as they did not know there were any members living here. We tried to comfort and encourage them on their way heavenward, and think our trip was not a vain one. I think good could be done up here if some of our brethren could come and preach oftener. When there are four, five, or perhaps, more, behind the stand, remember us here with one speaker and a territory nearly fifty miles wide, and I don't know how long. Remember us in your petitions to God.8

The problems which the ministers and the early churches had to face in the District of Michigan were made known to the entire brotherhood through the church publications of that day. While the people were isolated and could not

⁸ Primitive Christian and Pilgrim, 1879. Page 286.

have preaching very often, they did have the church publication coming to their homes to keep them in touch with others. The pioneer churches in Michigan did not despair over their problems but worked to overcome them.

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PART II HISTORICAL ACCOUNT OF THE STATE DISTRICT

CHAPTER IV

HISTORY OF CONGREGATIONS (Refer to Appendix I)

ALMENA

The Almena church was one of the first churches in Michigan. It was situated seven miles northeast of Paw Paw, Van Buren County. This is about four and one-half miles north of Mattawan on the Michigan Central Railway. At the time when the big division occurred, this church decided as a whole to affiliate with the Progressive Brethren. Holsinger, in his History of the Tunkers, says: "They simply reaffirmed their former vow to take the gospel of Christ for their only law in religion and church government, and they would remain in the Brethren Church. Hence the Almena church was never torn asunder by the Annual Meeting rule. It stood loyal to the Master, and will stand as a beacon light amidst the darkness that surrounds them, ever holding to the teachings of the divine Master, keeping the ordinances of the house of God."

It is probable that the Brethren families who located in the vicinity of this church influenced others to come to Michigan. Presumably this early church functioned well during the latter part of the nineteenth century. In 1884 the membership totaled about thirty. The property has been sold and the building dismantled.

BATTLE CREEK

The Battle Creek Church of the Brethren can be said to have begun with the visit of Brother Demarest Early to Battle Creek in April 1916 in search of employment. He

¹ H. R. Holsinger, History of the Tunkers and the Brethren Church. Page 552.

was a molder by trade and came from North Manchester, Indiana. Brother Early found employment for himself and for his brother-in-law, Brother Ira Potter, also a resident of North Manchester. In July 1916 the two families moved their household goods in one chartered car. In the interim, April to July, Sister Goldie Early had come to visit her husband, who was working and boarding. About two years previous to the coming of the Earlys, Brother and Sister Fred E. Strohm had already been living at Battle Creek. They were in training at the Battle Creek Sanitarium, where they graduated from the nurses' course three years later. One day Brother Strohm happened to meet Sister Early on the street. She was recognized by her bonnet. This incident brought the group together for intimate Christian fellowship. In nurses' training at the sanitarium were Brother and Sister David P. Schechter, who were friends of the Strohms. Both families had come from the West. They had both spent some time at Bethany Bible School, Chicago. These people, desiring to promote Brethren ideals, started a Sunday school and conducted prayer meetings.

The first service in Battle Creek was undoubtedly an evening or two after Sister Early and Brother Strohm had met. It was a prayer meeting held in the Strohms' room at the sanitarium. The Strohms also knew another member in the city, Mrs. Emma Gardner, who had come from the now-extinct Black River church. At this prayer meeting seven were present. As far as could be ascertained there were nine members in the city at this time.

In October 1916, Floyd and Maurine Kilpatrick moved from Woodland, Michigan. Sister Maurine was a member of the Woodland church. Floyd attended the Sunday school, and in 1919 he was baptized. He was the first one to be converted as a direct result of the work. He was taken forty miles to the Woodland church and baptized by Elder John Smith. A visitation program was directed by Sister Early and Sister Kilpatrick. They canvassed the Springfield Place neighborhood, where the members' families lived. Sunday school was held in the Early home. The first superintendent was Brother David P. Schechter. For four months it was a local volunteer effort and then it asked to be taken under the supervision of the nearest Church of the Brethren, which was Woodland. It is a matter of vivid memory on the part of several who were present at the first Sunday-school session that there were thirty-two in attendance. After the first Sunday the attendance increased rapidly. The number soon reached about sixty, where it continued, taxing the capacity of the Early home. The first notable public program was on Easter, 1917.

During the summer of 1917 Brother and Sister Peter Mullenix were building a dwelling and in the autumn they moved into it. They were members from Woodland, the parents of Sisters Early and Kilpatrick.

Both Fred Strohm and David P. Schechter were ministers, but as student nurses they had little freedom as to time. Consequently preaching was irregular. After Battle Creek was taken under the jurisdiction of the Woodland church, Brother John Smith made a number of preaching trips. For a time he preached on alternate Sunday mornings.

The year 1918 marked some changes in personnel. Brother and Sister H. A. Weller and family came and the Schechters left. One meeting served as a welcome for the Wellers and a farewell for the Schechters. That was the year Camp Custer was being crowded, and several nurses of Brethren parentage together with draftees filled the occasional services. In December 1918 one of the much-appreciated families of the church, Brother and Sister Harley Arnett, moved from northern Michigan.

Brother H. A. Weller assumed more or less leadership, for he was an elder. In time, services were transferred from the Early home to the Springfield Place schoolhouse. This was not satisfactory. By advertisement it was discovered that Brother and Sister Earl Wolfe, members from Indiana, were in the city. They had been quietly living here for some time. These, too, were a source of strength to the group.

The demand for a satisfactory meeting place led to the building of the first church. The group wrote to the district mission board. In the spring of 1920 a meeting was held in the home of Mary Arnett. It was here that members, including soldiers and student nurses, pledged \$800.00 toward the building project. The total cost was about \$2,000.00, which did not include the large amount of volunteer labor.

A lot was secured at the present site, the corner of Van Buren and Lemont streets. Brother Demarest Early and Brother C. L. Wilkins of the district mission board staked out the church. Elder John Smith was the carpenter hired by the board. He was boarded by the Earlys. Brother Harley Townsend of Woodland was put in charge of the work by the mission board sometime after 1918.

After the "little white church" was built, Sister Goldie Early was employed by the district mission board as mission visitor. She received \$10.00 a month and worked tirelessly, visiting in the homes.

The church was dedicated in the autumn of 1920. Brother Harley Townsend preached the dedicatory sermon. A week of meetings were held with Brother E. F. Caslow as the evangelist. At Easter, 1921, Brother Townsend held a meeting and a number were baptized. In the autumn of 1921 Sister Early entered Bethany Bible School, Chicago, and at the time Brother Russell Weller came as the first full-time



BATTLE CREEK CHURCH

pastor. He continued as pastor from 1921 to 1925. Soon after New Year's Day of 1926 John Miller came as pastor and remained till the spring of 1927, closing his work under a dark cloud. But it was during John Miller's pastorate that the present cement basement structure was built. The "little white church" was moved to Graves Avenue and served as both parsonage and church while the present structure was under construction. Brother John Miller had been accepted by the district board as a contractor-builder and proceeded in a manner that alienated many of the people. In March 1927 the basement was dedicated. However, the interior was unfinished at the time. Elder-J. W. Lear preached the dedicatory sermon.

In September 1927 Brother J. S. Burger became pastor and continued one year. He was elderly and retired at the close of the year. Brother Harper Snavely succeeded him but remained only seven months.

Brother David P. Schechter had returned about 1922, and Brother H. A. Weller was still a resident in the city. In addition Brother Morris Weisel, a minister, resided in the congregation. In September 1929 D. H. and Martha Keller came to take pastoral charge under a three-year contract. After September 1932 an interim of fourteen months followed in which the local preachers did the preaching. In November 1933 Brother F. E. Mallott came to take pastoral charge. Being a member of the faculty of Bethany Biblical Seminary, he served on a part-time basis until December 1942. Conditions during the depression had made a mission grant from Elgin necessary. The congregation gradually worked itself free from the old incubus of debt and at Easter, 1940, celebrated the extinction of the locally held portion of the debt. The congregation is now free of all indebtedness. A parsonage fund was started in September 1943, and much has been subscribed to the project. Plans are also underway to erect the remainder of the church building on the basement foundation.

The congregation feels that it owes much to the district and to the General Mission Board in the struggle to build a church of the New Testament pattern in this beautiful southern Michigan city—a typical small American industrial city.

Brother Walter Fisher, with his family, moved into the congregation in the winter of 1938-39. He succeeded Brother F. E. Mallott by beginning a full-time pastoral program in 1943. Brother Fisher was advanced to the eldership by the district elders' body and ordained on November 18, 1944, with Elders Arthur Dodge and Walter Young officiating. Brother Fisher served until September 1945. He was succeeded by Brother H. V. Townsend, who began pastoral duties on February 1, 1946.

Brother Ted Gandy, while a student at Bethany Bible

Training School in Chicago, was licensed to the ministry, and later was installed. Brother Herbert A. Fisher, son of the former pastor, has been given a ministerial license, and is pursuing his training at Manchester College.

Deacons in the Battle Creek church have included H. A. Arnett, Homer Klingman, A. C. Gorham, Everett Dean, Earl Wolfe, Ollie Hammond, and Lester Hand.

All the phases of the brotherhood program receive good support from the Battle Creek members. They maintain an aggressive program of Christian education for all age groups. They have qualified leadership in the field of church music. Their women's work and men's work councils are very active. All indications point to a stronger Church of the Brethren in this city with a radiant spiritual force going out from it in the years to come.

BEAR LAKE

The name appears in the list of congregations at the beginning of the century. One is impressed greatly with the picture of this quaint old church house as it appears in the May 1907 issue of the Missionary Visitor. The data that could be found is not sufficient to permit writing very much.

There is a daughter of Brother Isaac Hufford, of the name of Mrs. Margaret Salah, who is still living in the vicinity where the church was situated. The author is greatly indebted to her for furnishing valuable information. She tells us that the church was situated at Clarion, a small town eight miles south of Petoskey.

Isaac Hufford and family settled near Petoskey in the spring of 1880. They located at Bear Lake (now Walloon Lake). The G. R. and I. Railroad ended at Petoskey. Clarion at that time consisted of a small clearing. There were

just a few hewn logs beside the track. The post office was in a farmhouse. The lumber industry was beginning to draw people to this section. Soon a mill, several stores and a school were opened. The United Brethren, with the help of the people of the community, built a church, which



BEAR LAKE

was shared by our people for Sunday-school work. In 1894 the schoolhouse became too small for public school purposes and the building was bought for a church. It was in this building that Isaac Hufford preached the first sermon heard in Clarion. This awakened a new religious interest, and the work grew.

Isaac Hufford, Lewis Margerum and Henry Teegarden were the first trustees. Lewis Margerum, Henry Teegarden, Joulas Doerr and Samuel Wallace were deacons.

The school building was remodeled and was dedicated by a series of meetings held by Brother John Smith of Woodland, Michigan.

The Bear Lake church was once a part of the Little Traverse church. The distance of twenty-five miles was too great to allow the Bear Lake members to meet with that church often.

There was a missionary spirit manifested by the church leaders here, for we are told that services were held at Wetzel, a place thirty miles away. There was a preaching appointment there once a month. It is amazing to note that Brother Isaac Hufford walked the distance twice in order to fill the appointment.

This church fulfilled a mission of spiritual service in the community for about three decades. Then people moved away, others passed on to their eternal reward, and no one was left to fill the vacancies left by these members. The Sunday school was closed about 1924, and our church activity ceased because of prevailing conditions. It seems evident that the church building was sold to another denomination, and it was recently torn down and removed.

BEAVERTON

The history of the Beaverton congregation is the interesting story of the progress of a typical pioneer church. The spirit of achievement which united them all in a common purpose in those early years was carried in the church and meant progress from the beginning. The first small group of Brethren families arrived in 1898, and seven years later a church house costing \$1,400 was dedicated—no small achievement for those who at the same time were meeting the inconveniences and heavy expenses incident to resi-

dence in a new country. Here was a church that was eager to advance.

It had a beginning that assured permanency. Brother and Sister Abiathar Ordiway were the first Brethren settlers



BEAVERTON

in Gladwin County, coming here in 1884. In 1897, under the auspices of the district mission board, Elder Daniel Chambers and wife held some meetings in the territory of Beaverton, and this was made a mission point. However, as new families arrived and the congregation increased, the church soon became a working group. It was then organized as the Beaverton congregation with a membership of seventeen. Elder Chambers was chosen as the elder-in-charge. Elder Perry Arnold, the only minister, then lived eighteen miles distant. In 1902 Elders John and William McKimmy located here.

The Sunday-school and church services were held in the schoolhouse until the church house was completed. The first love feast was held in a tent in Brother Enos Crowel's dooryard. On June 4, 1905, the church house was dedicated. The first trustees were John A. McKimmy, J. S. Whitmer and David B. Mote.

In looking over the church records we can trace a gradual growth in methods and organization. Just as in a home it takes years to become established, so each year the church took a firmer and deeper hold in the community. However, we believe that the spirit of healthy aggression which characterized those first years of this congregation has never been surpassed.

Elder Perry Arnold, the presiding elder for many years, who is still living, is mentioned among the first in the records. During the entire life of the Beaverton congregation he has given his service with a true devotion. For a period of seventeen years, with the exception of one year, 1919, when Brother Samuel Bowser was the elder, he had the oversight of the congregation. This is an eloquent testimony to his ability as a wise leader. Brother Arthur Whisler is the present elder-in-charge. The other elders of the church have been: Perry McKimmy, elected in 1909; William Neff, 1910; William Neff and John McKimmy, jointly, 1915. Other ministers who have lived in the congregation and have given valuable service are Nathan Mc-Kimmy, John Killian, and George Killian. All of these are now deceased. A. J. Kaufman and Joseph Van Dyke were called to the ministry here, and Sister Elma Rau was called in 1930.

The Beaverton Sunday school has always been a strong organization. It was early accredited as a Front Line School in Gladwin County. In 1913 a separate primary department was organized. The primary superintendents have been Olive Miller, Ethel Whitmer, Zepha Hornish, Nellie Rupp, Martha Whitmer, Mary McKimmy, Jessie Hoover, and Grace Ward. Among the general superintendents were

the following: Enos Crowel, David B. Mote, J. S. Whitmer, Katie Patterson, A. J. Kaufman, Henry Rau, Jacob Hoover, James Rhinehart, Henry Mishler, Hurley McKimmy and Andrew Long. Sister Elma Rau rendered efficient service as superintendent for a period of many years. In 1931 the intermediate department was organized under the leadership of Sister Jessie Hoover. A fine group of young people is in preparation here for capable leadership in the future.

The Beaverton church has always been a missionary church. Several branch Sunday schools were early organized in various places where members resided, and preaching services have been held at various points when ministers were available. In 1912 a missionary committee was appointed; it continued for some years. The members of the church made definite subscriptions to the missionary fund.

We can say with enthusiasm that the sisters' aid society has ever been a living factor in the life of the church. A report of this faithful band of workers would be interesting and not a little surprising to many of our readers.

The Christian Workers Society had its day of usefulness as a spiritual factor, and many regrets attended its disorganization in 1919. About fifteen years ago the B.Y.P.D. was organized under the leadership of Sister Ethel Whitmer. Other leaders have been Joseph Van Dyke, Harold Hoover, Wilbur Whitmer and Wendell Long.

In June 1927 Brother Perry Hoover and wife assumed the pastorate of the church. They continued to serve until 1931; then, owing to the depression, the church could no longer continue the obligation. Brother Hoover's family remained with them until June 1934, when, with many regrets on the part of the church, they left for Indiana.

From 1935 to 1937 Brother Arthur L. Warner served as the pastor. He left to go to the church at Lynchburg, Virginia.

The district, ministerial and Sunday-school meetings were held at this church in 1906, 1911, 1916, 1924, 1929 and 1942. The church building was remodeled to accommodate better the district conference which was held there in August 1942. A new parsonage has been erected since 1940.

Some evangelists who have labored with the church in recent years are R. H. Nicodemus, Charles Forror and Arthur L. Warner.

We would greatly desire to elaborate on the loving service rendered to the church through the years by devoted teachers, officers and lay members, but space forbids. The voices of those who have gone before seem to say, "Press on," and it remains for those filling responsible official positions to continue to make the Beaverton church a center of consecrated effort for the community and for the church at large.

Brother Perry R. Hoover returned to the pastorate in 1939, and served until 1943. He gave one half of his time to the pastoral program of the church and the other half to the district as fieldworker. Brother E. S. Hollinger of Southern Ohio was called to succeed Brother Hoover in the pastorate. He began his work here in January 1944.

BLACK RIVER

The Black River church was in Van Buren County, in the southern part of the state, within eight miles of Lake Michigan. The first members that came to this part of Michigan were Brethren John and Dan Funk and their wives; they settled near Bangor. They had lived in the state about ten years before any active work was started.

The church was organized with sixteen members, and

The church was organized with sixteen members, and Elder F. P. Loehr was chosen to preside over the congregation. The first love feast was held in October 1865 in Brother Christian Funk's gristmill. The territory at the time of the organization comprised the entire state of Michigan.



BLACK RIVER

The first Sunday school was organized in 1869. This probably was held in a home or a schoolhouse. The church house was built in 1898, at a cost of \$800.00.

I. C. Snavely, a minister, moved into the Black River church as a total stranger in 1905. Having learned of the possibility of Bethany Bible School opening under the leadership of E. B. Hoff and A. C. Wieand, he and his family came from the prairies of Nebraska in order to be close enough to attend this school. He devoted much time in ministering to the needs of the congregation for three years. Brother Snavely says: "We entered heartly into the work in the Black River church. A good Sunday school was maintained, also preaching every Sunday. No one there gave very much

encouragement. At one series of meetings, at the end of two weeks when the interest and attendance were good, some of the brethren wanted to close as they felt it to have been a successful meeting. The meetings continued two weeks more and nine of the most influential people of the community were baptized. When we left in 1909 to attend Bethany the church was left without the care it needed."

Someone in writing about the Black River church declares: "This church went through its dark days and met many difficulties, and, at times, in undergoing these hard trials, like the strong winds in the forest, many limbs were broken off and much damage was done during the storm." However, they did see some brighter days before the time when services were discontinued in 1923. (The appendix gives elders and ministers.)

CEDAR HOUSE

There is very little data available for the history of this church. It was situated five miles east of the Hart church and was a part of that congregation. We find that C. H. Kiser was a minister who lived and served in the congregation for a while. An active Sunday school was carried on under his leadership for a number of years. He gave up his service here and united with the Baptist Church. The work here was discontinued in 1930.

COLEMAN

The few facts obtained about this church show that Elder George E. Stone was in charge of the work. It was a part of the Beaverton congregation. In 1915, when the services could no longer be continued, members were asked to worship at the Beaverton church. We wish that more could be said about the activities at Coleman.

CRYSTAL

The first members to locate in what is now the Crystal church were William Shively and family from Ohio, and Jacob Snyder and family from Pennsylvania. Both families came to Michigan in 1880, locating in the eastern part of Montealm County, then a part of the New Haven church.



CRYSTAL

This church was divided from the New Haven church and organized on August 15, 1901, with nineteen members. The charter members were George E. Stone and wife, Samuel Bollinger, Watson Towsley and wife, Jacob Witter, John Easterday, Emanuel Bollinger and wife, John Bollinger and wife, Valentine Babcock and wife, Sarah Royer, Margaret Shively, Nancy Johnson, Wilford Roose, S. K. Marsh, and Orlando Henry. The new organization comprised all of Montealm County.

The resident ministers at the time the congregation was organized were Brother George E. Stone and Brother Samuel Bollinger. Brother Jacob Kepner came a little later, in 1902. Brother Isaiah Rairigh was chosen as the first elder. Brethren Watson Towsley, Jacob Witter and John Easterday were chosen as deacons at the time of the division.

At first the services were held in schoolhouses. Then, within a few years, it was decided to build a church house. William North and wife donated from their farm a halfacre of land, upon which the building was erected. The entire community gave money to help. The work was begun in August 1901, and on October 6 the new church (size 34 feet by 48 feet) was dedicated. The cost was \$1,250.00. Brother Isaiah Rairigh conducted the services. The church is two miles south of the village of Crystal. Brother Samuel Bollinger was advanced to the second degree of the ministry on the day of dedication. The building committee comprised the following: George E. Stone, Jacob Witter, and John Easterday.

October 4, 1902, was the date set for the first love feast. During the feet-washing service the house was discovered to be on fire. It was a disaster. "We had no ladders or water and so the building for which we had all worked so hard was burned to the ground," said one in describing it. Then came days of much discouragement. Nevertheless, God's people are never defeated, and on October 27, 1902, the erection of another house of worship was begun on the same wall. This building was dedicated on January 18, 1903, and the first love feast since the fire disaster was held on January 24.

Among some of the pioneers of the church besides those mentioned before were Barnhart Shrider and wife and daughter Sarah, John Holsworth and wife, William Smith and wife, William North and wife, R. B. Noll, J. L. Noll, and Joseph Lechner and their families.

Brother Jacob Kepner, one of the ministers, passed away August 18, 1904. On July 8 the Vestaburg church organized

and Brother Samuel Bollinger became their minister. This left Elder George E. Stone as the only minister at Crystal until 1908, when Brother A. C. Young and family moved here. They remained until 1920. In 1916 Brother Floyd Bollinger was elected to the ministry. After serving as pastor and elder, he too moved into the Vestaburg congregation in 1932.

Brother George Stone and his wife then labored most faithfully in building up and directing the work for many years. In 1919 Sister Stone was called to her reward. Soon afterward "Uncle George," as he was lovingly called by young and old of the community, went to Edgerton, Ohio, to make his home with his sister. Later he went to live with his daughter in Grand Ledge, Michigan, where he passed away on May 27, 1926. He had given many years of spiritual service to the Crystal congregation.

In August 1926 Brother E. E. Eshelman began work as pastor, remaining until July 1934. He also served as elder during six years of that time. Brother Floyd Bollinger and Brother John Rairigh each served one year as elder.

Those who have served as deacons are: R. B. Noll, Neri Shrider, Joseph Lechner, Jacob Witter, Fred Spalding (now deceased), Charles Noll and Myron Bollinger. There are only six of the charter members living. Brother Samuel Bollinger and Sister Nancy Johnson reside near Vestaburg. The other four, living at Crystal, are Jacob Witter, Wilford Roose, and John Bollinger and wife.

Brother Samuel Bollinger, then the oldest active minister in the district, returned to his farm near Vestaburg from Lansing in 1933 and continued to serve the church until his retirement in 1942.

Following the retirement of Brother Bollinger, Brother David P. Schechter came and served until September 1943.

Then Brother J. J. Cook was asked to serve as pastor, which he did until June 1944. He is now the presiding elder. Succeeding him was Brother Wilmer M. Lehman, who first began as a summer pastor from Bethany Biblical Seminary, Chicago, but who was prevailed upon to continue in the pastorate. He is now giving his full time there. Brother Jacob Dick was summer pastor in 1940, and Brother Ernest Jehnsen in 1941; both were students at Bethany.

In the spring of 1943 the church, upon the suggestion of Olive Noll, agreed in council that the members would all have God's-acre projects each year. The proceeds would be applied to a fund for the purpose of buying a farm as a parsonage and to help support a pastor. In the two years, 1943 and 1944, over \$600.00 was put into the fund. Recently the board of trustees was authorized to buy a farm that seemed available. This happened to be only prospective, and nothing definite has developed as yet.

The church has always had an energetic B.Y.P.D. One particular project of the young people which will benefit their church exceedingly was the outdoor fireplace and worship center built in the summer of 1944.

This church has an important function in this area of the state, and through the worship services and Christian activities the whole community will receive spiritual nourishment.

DETROIT

The growth of the Detroit church has surpassed that of any other in the district. Its development and progress have been the result of the untiring efforts of a few faithful people willing to adhere to the doctrines of the Church of the Brethren in a large city. These few people, who had come to this city to seek a livelihood, were not inclined to lose their identity with our church and to give their Christian service in some other denomination. Instead they sought for others of their own belief, and labored to build their own group into a strong and flourishing church. This is a good example of what can be done when two or three persons have enough faith and are willing to persevere to uphold the ideals of the church they love.

The church began in the fall of 1915. Brother N. B. Wine from Dayton, Ohio, called for a meeting of the group of members whom he could contact to be held in the Central Y.M.C.A. Two members of the district mission board, P. B. Messner and J. Edson Ulery, were present to officiate and assist in the work. An organization was effected, and in May 1916, at the second meeting, it was decided to establish a church in the city. The location committee secured a store building at 1249 Mack Avenue, and it was used for

DETROIT



services. It was known as the Detroit Church of the Brethren Mission, and the first services were held on June 16, 1916, with thirteen members present. Brother J. P. Bowman was the preacher. Brother J. F. Dietz was another active minister in the church.

"Through the providence of God . . . the church in Detroit was started because of the consecrated homes in Illinois, Indiana, Maryland, Michigan, Ohio, Pennsylvania, Virginia, West Virginia, and other states," says Brother M. B. Williams.

The church was organized into a recognized body on February 2, 1918. There were forty-one charter members. The name was then changed to the First Church of the Brethren of Detroit.

As the members prayed and worked, the work took on new zeal and grew until their first place of worship was no longer adequate for their needs. Then the Cadillac Avenue Presbyterian church was purchased. The district mission board co-operated in the new understaking.

The time had come when it was felt that the cares and responsibilities were becoming such as to require the services of a full-time pastor. The call was given to Reverend A. O. Mote and wife of North Manchester, Indiana, who entered the pastorate in September 1922. The membership then was eighty-seven.

At a council on February 7, 1926, it was decided to purchase the Presbyterian church, corner of Lafayette and Seyburn Avenues, for the sum of \$37,500.00. On Sunday morning, September 12, 1926, the entire membership met at the Cadillac Avenue church for a short service, after which they proceeded to the new location. Brother and Sister Mote led the procession of about forty cars. On arriving at the church, Brother Mote opened the Bible and read from Psalm 24. He then turned the key, opened the door,



DETROIT, OLD CHURCH AND GROUP

and all entered, singing For Christ and the Church. An impressive service of dedication was held the following Sunday, with Dr. D. W. Kurtz delivering the dedicatory address

Because of ill-health, Brother Mote resigned as pastor on August 3, 1928, and became a YM.C.A. secretary. Then Brother Merlin C. Shull, pastor of the Douglas Park and the Hastings Street missions, Chicago, Illinois, became pastor on November 4, 1928. The membership had grown to three hundred nineteen. Brother Shull resigned, leaving on September 1, 1931, to take up the pastorate of the Johnson City church, Tennessee. At the time the Shulls left the membership had increased to three hundred seventy-five. Brother Mote returned as pastor on September 1, 1931. He continued faithfully in the service of the church until Sunday morning, August 1, 1937. After preaching about ten minutes, he suffered a stroke, which proved fatal, and he went to meet his Master on August 2, 1937. His passing was a very sudden shock and a loss to the church.

After much prayer and searching, Brother Harvey R.

Hostetler, pastor of the Morrill church, Kansas, was secured as pastor. He assumed the duties of the pastorate in November 1937, by a unanimous vote of the church. He served until October 1944, when he accepted the pastorate of the Wichita church, Kansas. During the time he labored there as pastor many things were accomplished. The most outstanding was the liquidation of all indebtedness on the church property and the parsonage. Through his untiring efforts and faithful service there were one hundred thirty-three baptized and one hundred twenty-three received by letter during his pastoral term.

Mrs. Hostetler was willing to take her place in the church activities. She organized the group of young church women into the Fidelis Club and led out in the organization of the council of church women. This resulted in uniting the three groups of women workers into one efficient body for the promotion of a total program. The cabinet of this group now constitutes one of the strongest boards of the church.

During the past three years the church has been fortunate in having Sister Nettie Senger, a former missionary to China, to work in the community and to help in the work of the Chinese Sunday school. This is a very significant part of the Detroit church, and a full account of it is given separately at the end of the congregational history.

Brother J. P. Guthrie was elected Sunday-school superintendent on June 17, 1917, and served efficiently until 1942. Brother Eugene Butler is the superintendent now.

The twenty-fifth anniversary of the founding of the church was held from May 16 to 18, 1941. The congregation planned this commemoration service in the form of a home-coming. They rejoiced in the successful adventure of serving the kingdom in a large city for one quarter of a century.

The burning of the church mortgage on April 19, 1942, was a significant event. The church was fortunate in being

able to purchase a new electric church organ (Orgatron) this same year, and the service of dedication was held on December 13. On April 30, 1944, there was a service of rejoicing because the church became entirely free of debt.



DETROIT CHURCH PARSONAGE

The happy occasion celebrated the paying of the parsonage debt. "This is the day we have been waiting for, a time when the church would be entirely free of debt. The members of the congregation who have labored and contributed faithfully and generously through the past quarter of a century have great reason to rejoice today" (from the church bulletin, Sunday, April 30, 1944).

The minister succeeding Brother Hostetler was Brother J. Perry Prather. Reverend and Mrs. Prather were in-

stalled on Sunday morning, October 29, 1944, with Brother Harley Townsend of the district ministerial board in charge. Dr. T. T. Brumbaugh represented the Detroit Council of Churches on the occasion. Brother Prather's acceptance of the call to the Detroit pastorate terminated eleven years of fruitful service at the First Church of the Brethren, Dayton, Ohio. He is also the presiding elder.

War conditions have vitally affected the Detroit church. Sixty-four of their young men and three girls are in the service of their country, three men are in Civilian Public Service, and four have made the supreme sacrifice of their lives on the battlefield.

The Brethren in Detroit realize that the noble achievements of the past simply tend to create heavier responsibilities. Larger objectives need to be planned. The spirit to accomplish greater things will foster an earnest and loyal devotion to the cause of Christ, which will result in making advancements in the whole church program.

The Chinese Sunday School

The Chinese Sunday school of the First Church of the Brethren in Detroit has a unique history. Particular facts which led to the establishment of the school in Detroit are interesting.

There are thousands of Chinese people among the many millions of other people who came to America during the past one hundred years. All these people constitute a real challenge to teach the message of Christ and to help them in every phase of living. A large portion of Chinese now living in America came from the southern part of Kwangtung, of which Canton is the capital. This is the province in South China where the Church of the Brethren opened its mission in 1918. Several of the first converts came to



ORIGINAL DETROIT CHINESE SUNDAY SCHOOL

this country to continue their ministerial training in Bethany Biblical Seminary. Rev. Moy Way, one of these ministers, located in Detroit in February 1917. After a few months he began to attend the Church of the Brethren, 3523 Cadillac Avenue. It was under his influence that the church decided to have a Chinese Sunday school.

The organization was formed on Sunday, August 29, 1917. Officers elected were: leader, Moy Way; superintendent, M. B. Williams; secretary-treasurer, Ethel Smith. Teachers volunteered their service, and the school grew to thirty-six pupils in a very short time. One year the enrollment reached sixty pupils. Proper equipment had to be purchased. Such things as chairs, tables, pencils, tablets, readers for all grades, arithmetics, geographies, histories, maps, songbooks, and New Testaments with English and Chinese translations were all paid for by the school.

The real purpose of this school is first to teach the pupils words and their meaning so that they can understand the English language, and then to impart to them the way of salvation. A varied program of fellowship and social activities throughout the year keeps the interest alive. Each Thanksgiving the school has a program of music, greetings and a turkey dinner. The Christmas program consists of music, a play, greetings and exchange of gifts. It is customary for the Chinese school to conduct an Easter program in the church.

Brother M. B. Williams, the superintendent of the Sunday school, says: "During the depression the Chinese had such a small amount of work it was discouraging, but at present the men are working night and day, seven days a week. They have no time to rest. For these, and other reasons, the school has fluctuated from time to time."

Obviously there are many problems involved in work of this nature. It is characteristic of Chinese people to miigrate a great deal. From Detroit there have been members of the church who returned to China; others have gone to New York, Buffalo, Chicago, and other cities. Many hundreds have gone out from the school over the twenty-eight



CHINESE SUNDAY SCHOOL, 1932

years. It has been a difficult problem to maintain an adequate teaching force through the years.

Rev. Moy Way was elected to the ministry in 1925. Since the beginning of the school he has spent four years in China and four years in Chicago. He is now serving the Chinese as their pastor. During the absence of Moy Way, Brother Yee Sing took his place in the school. Yee Sing and Yee Qwong have been elected to the deacon's office. Brother Charlie Yee was the first pupil of M. B. Williams and the first convert. He is a banker in Hong Kong. Pon Hong Sing was an early convert. Rev. J. F. Dietz was his teacher. When he was baptized by Brother Dietz he said, "This is a new Chinese." He later returned to China and maintained a school in South China for poor girls for a number of years. Thirty-seven have been converted in the school.

Here is an extraordinary experience related by Brother M. B. Williams: "Mr. Bill Gee took tuberculosis of the bone several years ago and was sent by Dr. Breon to the Herman Keifer hospital. He spent thirty-seven months there. During this time he had two operations which removed five ribs about eight inches long. Before the serious operation, Brother Mote called me and requested that I assist him in the anointing service. The doctor said that there was a higher power that did the healing, for he was miraculously healed and now works long hours every day."

More than four thousand five hundred dollars has been contributed to the church building fund, the Chinese Sunday school, the South China school, district missions, and Chinese relief. This spirit of generous giving characterizes all Chinese brethren. The rastors, teachers and workers have all shown a loyalty to this work, and they need to be praised highly. Brother M. B. Williams, who has served devotedly as superintendent since the school's beginning,

has not missed more than seventy-five Sundays out of approximately 1,400. Think of the consecration required to work in a Chinese school every Sunday afternoon when recreation or fellowship with the family might have seemed more desirable.

It has been a real opportunity for the Detroit church to serve these Chinese people. The influence of their work is far-reaching. From here many of the young men and women have gone back to their own country as Christian leaders. Their training in this school enables them to contribute to the welfare of others. On the other hand, the school has been a great help to the church in stimulating the true missionary spirit. The Detroit church with its group of earnest leaders can be proud of this wonderful missionary enterprise. Their reward will be manifested in the joy of serving.

DURAND

This mission point was in the territory of the Elsie church. It was situated about thirty-five miles to the southeast of that church house. It was started largely on the initiative of Brother L. H. Prowant and Brother L. W. Shafer. In the spring of 1920 both of these families moved from Northwestern Ohio and located about four miles south of Durand. It was soon learned that Brother John Proctor and family from Brookville, Ohio, lived near by. Later Clarence Pollington moved into the territory.

A Sunday school was organized and regular preaching services were conducted. The records show that the Sunday-school attendance frequently reached from forty to fifty.

From March 1920 to the spring of 1928 services were held in the homes of the members, in the schoolhouse, and in a farmhouse owned by Brother Shafer. Brother C. L. Wilkins held two series of meetings in the district tent during this period. There were more than twenty baptisms, and the work prospered. Brother L. W. Shafer, a deacon, was called to the ministry here.



VACATION BIBLE SCHOOL

An active aid society functioned for many years as a community organization. Meetings were still being held in 1944. The vacation Bible school held in 1926 was a great success. It was directed by two workers from Manchester College, Sisters Velma Clannin and Helen Forney.

The ministerial service of Brother L. H. Prowant was divided between this preaching point and the Elsie church. However, in time there was a shift from this section to the industrial center at Flint. Brother Prowant was called upon to give all of his time to the Flint people, and services at the Durand mission were discontinued.

ELMDALE

The Elmdale church was first called West Thornapple. It was for a number of years a part of the Thornapple congregation. The church house was built in the year 1878, with Elder George Long as head carpenter and L. D. Fry, E. S. Kime and George Kepner on the building committee. Material for the structure was hauled largely from Lowell, a distance of ten miles, with horses and wagons. The lumber and shingles from the King and Quick mill were a very high grade. This company bought these logs in the north, and they were run down the Flat River in large quantities by logrollers before being converted into lumber and shingles. Hardware from John Scott and paint from Jud West were purchased at a large discount.

The church at the beginning had sixteen members. George Long of Thornapple served as elder-in-charge, and Jacob Kepner was the deacon. Brother David Workman of Ohio preached the dedicatory sermon. He continued with a series of meetings which resulted in five additions to the church. They were: Lyda Long Smith, Cora Kepner Shopbell, Mortimer Thomson, John Kepner, and Amos Clemence. This organization continued till the time of the division, when Brother Long went with the Old Order Brethren. Then Brother Daniel Chambers was chosen elderin-charge and continued as such for a few years. Then the charge of the church was given to Brother I. F. Rairigh. He served as elder until impaired health made it necessary for him to discontinue his active service. Brother S. M. Smith was then chosen elder-in-charge. Through the years there were a number of series of meetings held. Some of the ministers who did the preaching in these meetings were John V. Felthouse, J. C. Murry, S. F. Sanger, J. M. Smith, Isaiah Rairigh, C. H. Deardorff, R. H. Nicodemus, D. E. Sower, C. L. Wilkins, Wilbur M. Bantz, Hiram W. Peters, and Arthur L. Dodge.

In the year 1914 it was decided to organize into a separate congregation. The present name, Elmdale, was adopted. The organization consisted of forty-two charter members, two ministers and two deacons, with S. M. Smith as elderin-charge.

Brother C. H. Deardorff was chosen as the first pastor in March 1915. He was ordained to the eldership here in



ELMDALE

September 1915, with Elders Peter B. Messner and J. M. Smith officiating.

Brother Martin Scholten served as pastor from September 1934 to February 1938. During this period Brother Van B. Wright was the elder. Brother William H. Rivell became the pastor in 1939 and served for more than a year. He was succeeded by Brother William E. Tombaugh, who is now serving the pastorate on a part-time basis. The elder now is Brother Roy McRoberts. In the year 1901 the church organized a Sunday school consisting of five classes, with a small enrollment. While the growth has not been large in numbers, the school has fulfilled its purpose in the promotion of Christian education. The enrollment at one time reached one hundred twenty with an average attendance of eighty-seven.

At the present time the church has one individual who resided there when the church was built, and who became a member in 1890 and a deacon in 1893. There are two others that became resident members soon after its first organization, namely, H. W. Blough and Minnie Deardorff. Brother Ovid Miller has been elected deacon in recent years. Brother Stephen A. Weaver was installed into the ministry here in September 1939. The Elmdale church has entertained two district conferences, one in 1879 and the other in 1925.

As a rural church it has the definite task of upholding the gospel in the community. The people have an opportunity to exalt the Brethren ideals so that the fatherhood of God and the brotherhood of man may become a living reality in human lives.

ELSIE

In the early 1870's, Zachariah Albaugh and family, Philip Albaugh and family, and Solomon Bigham and wife moved here from Indiana. Among the church pioneers here were Brother David Baker and family, then residing about five miles southwest of Ovid, Brother Heiser and family, Brother Godfrey Sprang and family, and Brother Adam Albaugh.

We have a record of the first meeting that was held in this northern part of Michigan, on June 21, 1874, by Elder Isaac Miller of Barry County and Elder George Long of Ionia County. The members met and organized a church, having their services in the various houses, barns and schoolhouses. The first communion was held in Zachariah Albaugh's house on October 9, 1874. They also held several love feasts in the barns of Brethren Adam and Philip Albaugh.

Brother Zachariah Albaugh and Brother David Baker were the first deacons. Other deacons who served here



ELSIE

were Adam Albaugh, Noah Sullivan, Levi Baker, J. E. Albaugh, Ezra Richard, Neri Shrider, and Clayton Albaugh.

Brother David Baker was elected to the ministry on March 17, 1879. He made special effort to fill his preaching appointments. When the roads were too bad for him to make the trip with horse and buggy, he came on horse-back. Brother Isaac Miller was the first elder. Brother Adam Albaugh, a deacon, and Sister Sarah Baker, were married in 1881. Both lived faithful to the church till they were called home. Brother Zachariah Albaugh was elected to the ministry on September 22, 1877, and ordained an elder

in 1879. He was in charge of the work until he moved to Kansas in June 1885. He passed away there in September 1885, at the age of forty-two years. His family returned to Michigan that same year. Sister Albaugh was called to her Maker in October 1900. Solomon Bigham was janitor of the church. His seat in the church auditorium was seldom vacant. He never took an active part in the services, but he filled his place with a true devotion. He was called to his reward in 1915. His wife had preceded him in death about twenty-four years. When Brother Zachariah Albaugh left, Brother Daniel Chambers of Middleton, Michigan, was chosen elder. He served the church for about twenty years.

In 1889 the entire community donated their time, means, and lumber and in various other ways helped to build the present church house. It was dedicated the next year. It was to be controlled by the German Baptists or Dunker Brethren, to be opened free for all funeral occasions. It was known as the Saginaw church until 1917 when the name was changed to the Elsie Church of the Brethren. The district conference was held here in 1891, 1896, and 1900.

Several families moved into the territory, stayed a few years, then moved away again. Among them were: Brother Shrider and wife and daughter, Sarah; Brother Neri Shrider and family; Brother Fred Kilpatrick and family. Brother William Albaugh and family lived here for a while, then moved to Ohio. We must not forget the name of Charlie Randall, who lived across the road from the church, and who, though not a member, attended the services and helped financially. His home was always open to any who might wish to go there. His daughter Mattie was a faithful member of the church. She and Brother Clayton Albaugh have been in the church the longest of any of the members now residing in the congregation.

Brother J. E. Albaugh and Fannie Somers were married in 1885. He was called to the ministry in October 1885 and ordained elder in 1905. He took charge of the work that same year in place of Brother Daniel Chambers. He was elder-in-charge until the heavenly Father called him home in 1916. Sister Albaugh was called home September 28, 1930. Brother Levi Baker was called to the ministry in 1885: he married a Miss Somers in 1887. He was faithful to his calling until his death in April 1915. After Brother Baker's and Brother Albaugh's deaths, Brother C. L. Wilkins had charge of the work for some time. Brother Earl Starbard and family of Elmdale served here for a while. Then Brother and Sister D. P. Schechter and son of Chicago took up the work for three years. After an absence of a few years, they returned for a while and served until they were called to the pastorate of the Shepherd church. About twenty years ago Brother L. H. Prowant and family and Brother L. W. Shafer and family from Ohio located near Durand. Brother Prowant had charge of the work until about 1927. when he was put in charge of the Flint church. Brother J. F. Sherrick has had charge of the work during recent years. The brethren assisting in the preaching were Charles A. Spencer, Hiram W. Peters, and Hugh Warstler. In 1943 the mission board and the few faithful members co-operated in making some improvements on the building. The interior was refinished, and electric lights were installed. The roof was repaired. Two home-coming services, one in 1943, and the other in 1944, brought many people of the Michigan churches and the community together in this pioneer church.

Sister Myrtle French, daughter of Brother and Sister J. E. Albaugh, is one of the most influential members. It was her leadership that enabled the church to survive many discouraging years. The success of the work here can be attributed to her faithful service.

There are only a few members left. Those who remain are desirous that the church doors might be kept open so that the work once started by the faithful workers may not fail. An interested one writes: "We ask an interest in the prayers of the people that we too may prove faithful until the Master says, 'Enough, come up higher.'"

FLINT

Some people of the Church of the Brethren located in this industrial city about twenty-five or thirty years ago because of the employment situation. Reports of the work at Durand appearing in the columns of the Gospel Messenger began to attract the attention of members living in Flint. In spite of the distance (twenty-five miles) members began to attend the services at Durand occasionally. As time went on the leaders received many letters from parents of children who were living in Flint. They were anxious for their children's spiritual welfare and requested the ministers to call on them. In this way and with the active co-operation of Sister Bosthwick, by 1925 it was known that there were as many members in Flint as at the other preaching points of the Elsie church.

About this time Brother E. E. Eshelman, fieldworker for the district, came to their assistance and helped to get the matter before the district meeting. It was planned in the fall of 1927 to call what they termed a "get-together meeting." This was held at the home of Brother Arthur Taylor at 1913 Cadillac Street. Brother J. Edson Ulery's services were engaged, and he came on the day after Thanksgiving of that year.

The meetings continued over Sunday. They were well advertised previously in the Gospel Messenger and the Flint Daily Journal. To the surprise of all, sixty-five members

attended the meetings, which closed on the following Sunday. The Sunday school was organized with Calvin Leckrone as the first superintendent. A committee of five Brethren was appointed to take charge of managing the work. A room in the Y.M.C.A. was secured for services, and the work started off with enthusiasm.

The next spring it was felt that to continue in the Y.M.C.A. was imposing upon them. Plans to build a house of worship were considered. There was keen anticipation of the growth that would soon appear. They began to plan for a building adequate for their needs. At this point, Brother Arthur Taylor came forward with a plan. He had a lot on Corunna Road, and he would build on it such a building as could be turned into a dwelling later, or made into a parsonage. He would finance the proposition and would either sell to the church on contract or rent it. It was decided to buy, and the work was begun at once. The completed building cost \$4,080, and was paid at the rate of \$40.00 per month. The finished building was dedicated on June 7, 1928. Brother Reuben Boomershine preached the dedicatory sermon. Thus, this is the one church in the district that dedicated their church building before they were organized into a congregation.

At the district meeting in 1928 permission was granted the Flint church to organize into a separate congregation. Brethren D. P. Schechter and Samuel Bowser were sent to do this in October 1928. There were about fifty charter members.

In 1936 the church, feeling that the present building was inadequate to meet the needs of the growing congregation, purchased four lots on Stocker Avenue. This was just one-half block from the little church on Corunna Road. A building program was started, and in May 1937 the ground was broken for the new church. Through the efforts of

the contractor, and the co-operation of most of the folks in giving generously of their means and their time, which included sweat and aching muscles, a very nice brick house was soon completed. It was ready to be dedicated as the Lord's house on the first Sunday in September of the same year. This building is forty by sixty feet. It has a balcony and a full basement finished with knotty cedar walls and a celotex celling. This affords a good place of worship



FLINT

for the children, and helps to get them in the right attitude to continue their worship in the main auditorium. The entire new building is well equipped for the advanced methods in church and church school work.

Now let us note those who served as pastors. Brother L. H. Prowant served the church as part-time pastor and elder from 1927 to 1938. Much credit should be given to him and Sister Prowant for their faithful and untiring efforts in helping to build a church program undergirded by Christian principles. This stable foundation has enabled the congregation to achieve new goals. Brother Arthur Taylor was the pastor, giving part-time service since the time when Brother Prowant left until they secured a fulltime pastor in September 1942. It was then that Brother Elvert Miller, a graduate of Bethany Biblical Seminary, and his wife accepted the call to the pastorate. Brother Miller labored with them for two years. He and his family then moved to the pastorate of the Beaver Creek church, Bridgewater, Virginia. Brother Walter J. Heisey accepted the call to the pastorate and moved his family here from Midland to begin his duties in September 1944. Those who served as summer pastors were: Brother Ralph Rarick, 1940; Brother Elmer Dadisman, 1941; and Brother Hugh Warstler. 1942. Brother Hiram W. Peters was the presiding elder from 1939 to 1944. Since December 15, 1944, Brother Heisev has been the presiding elder.

Brother and Sister Wilbur Shepherd and Brother and Sister Calvin Leckrone were elected to the office of deacon in 1940. An ordination to the eldership was held on Sunday, March 11, 1945, for Brother Hugh Warstler.

The church purchased a parsonage at 1202 Stocker Avenue in July 1943. A significant service of burning the mortgage on the church was held in December 1943. This was only six years after the completion of the building.

The Flint church has accepted its responsibility in Brethren service, general missions, and district work. It has always met its quota or gone over the top each year since its organization. It has accepted also its responsibility in filling a place in the community and is reaching and helping many non-Brethren homes. These accomplishments have been the result of the faithfulness of Brother and Sister Taylor and their coworkers to the church and the

cause of Christ. Men's work, women's work, youth and children's work have been given wholehearted support.

Many changes are constantly in evidence in this church. Industrial conditions affect the work to a remarkable degree, but there has prevailed throughout the years a kindly, brotherly, and Christian spirit. A number of revival meetings have been held, and many members have been received into the church. Many have been forced to leave the city because of economic conditions. A casual observer, who is not a member but who occasionally attends the services, some time ago was heard to remark: "I see here an honest, earnest, and sincere effort. This is not a work of the mushroom-growth type, but rather a steady forward-looking effort to establish here a church that the people of this community can look to with confidence." Cooperation is the key to whatever success has come to the Flint church. As long as such a spirit is manifested, it will continue to grow.

GRAND RAPIDS

For many years prior to the opening of any permanent mission in Grand Rapids, a few scattered families lived in and near the city. Among these were the families of Elder J. C. Overholt and Oliver Putt. Brother Overholt lived near Dutton, about ten miles southeast of Burton Heights; Oliver Putt lived about six or seven miles southwest near Fisher Station. Mrs. Ernest Kayser, whose maiden name was Anna Marshall, also lived near Fisher Station. At varying intervals ministers from the near-by churches—Thornapple, Elmdale, Woodland, and others—preached for these scattered members in the neighborhood schoolhouse.

Later some of these members moved into the city, locating in Burton Heights. Their desire for worship conducted

by the Church of the Brethren caused the district mission board to send Miss Sarah Long to the city in January 1910 to open a mission Sunday school. This she did in a small store building on Burton Street near Buchanan. This building was removed many years ago. A little later, on account of growth and success, the school was moved to larger quarters on Burton Street near Division.

During Miss Sarah Long's period of service of one year, members of the mission board preached at intervals of two weeks. At the district meeting of 1910, held at Crystal, the urge for a resident minister was so great that Brother George Culler and wife, both of whom have since been called home, rented their farm and came to Grand Rapids to do what they could until another pastor could be secured. Several were baptized during this year and the Sunday-school attendance was greatly increased.

In September 1911 Brother John Mishler of Middlebury, Indiana, came to the city at the call of the district mission board and remained for one year as pastor. Sister Mishler was successful in building a class of boys and girls from four or five to about twenty-three. During the year they were compelled to move to a larger building because of the increased attendance. The same year the lot upon which the church now stands was purchased.

Brother C. Walter Warstler came as pastor in September 1912, remaining two years. The white house on the southeast corner of Quigley Boulevard and Buchanan was occupied by the Warstler family. During this time many were received into the church. Several moved in from near-by towns and churches. The church building was completed in 1913 and dedicated on July 6 of that year.

Much might be written about the building of the church, but one detail particularly interesting must suffice. Brother

J. C. Overholt learned of this location being for sale and was so impressed with the possibilities of the church in this part of the city that he went to Elmdale to see S. S. Weaver, father of Stephen, and they purchased for \$1,000 the three lots upon which the church and the parsonage now stand. Later the mission board, composed of Elders C. L. Wilkins, S. M. Smith, J. E. Ulery, Peter B. Messner, and Charles Deardorff, went about the state district and raised the money necessary to let the contract for the building of the church at a cost of four thousand dollars. The



GRAND RAPIDS CHURCH AND PARSONAGE

parsonage was built in 1926. The ceiling and the platform of the church building were remodeled in 1927.

There were others who labored in the pastorate. From 1914 to 1931 the following brethren served as pastors: E. F. Caslow, four years; Roy Miller, six months; C. L. Wilkins, two and one-half years; Albert Smith, two years; H. D. Michael, one and one-half year; S. B. Wenger, two and

one-half years; W. C. Sell, two years; F. D. Anthony, two years.

Brother and Sister Van B. Wright had a very successful pastorate for five years, 1931 to 1936. He resigned to accept the call of the Twin Falls church, Idaho.

One of their own leaders, Brother Harold S. Chambers, was induced to serve on a part-time basis. He began in 1936 and resigned in 1939. In 1939 the church called Brother Kenneth Long, a graduate of Bethany Biblical Seminary, to become their pastor. He conducted a full-time pastoral program for two years. Again the church voted for Brother Harold Chambers to assume the pastoral duties. Until the close of his pastorate in 1945 he and his wife helped the congregation to achieve some outstanding goals. In September 1945 Brother C. H. Cameron became the pastor of this church.

The church burned its mortgage on September 20, 1942. On that day all indebtedness on the property was erased. The members and friends rejoiced together because now they would be free to make further advancements. There was much joy because of the attainment.

In the year 1942-43 the church engaged itself in raising money for a complete improvement project. This included redecorating the interior, waterproofing the exterior, and painting both the parsonage and the church. In connection with the interior redecoration some remodeling was done. The pulpit platform was paneled and designed as a chancel. Changes were made in the basement which provided more space for Sunday-school classes and social functions. One very sensible improvement made very recently was the addition of a soundproof mothers' room and nursery just off the entrance of the church auditorium. Many other churches of our district could learn a lesson from this and

provide a comfortable room where mothers may take their little children during public services.

There were times when discouragement appeared to be prevalent because the efforts put forth seemed not to be rewarded. However, we remember that it is only through earnest labor that things worth while are accomplished, and this little band has pressed forward with courage to help in building the kingdom.

HARLAN*

Between 1902 and 1904 several Brethren families, some of whom had first come to the Lake View church at Brethren, moved on farms near the village of Harlan. Among the first were Emory Morphew, a minister, A. W. Miller and Chester Gates, deacons, Ellis Studebaker, parents of Dr. Lloyd Studebaker of the Africa mission, Enoch Studebaker and Warren Beckner, with their families.

In 1904 these folks felt the need of a place of worship and with the help of the Lake View church began holding services in a schoolhouse two and one-fourth miles south of the village of Harlan. Here for nearly four years they met each Sunday for their worship and Sunday school. During this time there were, of course, some discouragements, and a couple of the above-mentioned families moved to distant homes, but other families moved into this community, who, too, were to play an important part in this growing church. Among these were Baker Hale, George Gance, Charles Deardorff, a minister, H. A. Weller and A. W. Taylor, deacon, with their families.

Feeling the need of a more adequate place of worship, they selected a location one-fourth mile south and one-

^{*} NOTE: Harlan was the home church of Arthur E. Taylor of Flint, Michigan. He is now serving the district as fieldworker. The history of the congregation is recorded as written by him.—The Author.

fourth mile west of Harlan. Mr. Gideon Bowman and wife donated two acres from their farm for the church lot and the adjoining cemetery. In 1907 the members and other interested folks in the community found themselves busy with the building of the new church, a modest but well-built house of the Lord, which would seat about one hundred fifty folks. It was dedicated June 27, 1908, with



HARLAN

Elder George Deardorff giving the dedicatory address. The floor was put in the full basement later.

On April 30, 1908, the members assembled, with Elder S. M. Smith as their moderator, to petition the Lake View church to allow them to organize into a separate organization. This was granted by the Lake View church on May 2, and two days later the members met and organized themselves into the Harlan congregation. They were assigned the territory which included the present Marilla and Homestead churches, and included in the thirty-eight charter members were members in all three places. Services were

carried on both at Marilla and at Homestead. The names of the pioneer members as well as the activities of these two groups have been omitted because the history of their beginnings will be found under their respective headings in this book.

The Harlan church continued to grow and fill its place in the community for a number of years. Over one hundred were taken into the church by baptism, most of whom have remained faithful, and many of whom are carrying active parts in churches throughout the brotherhood. The church was host to the district meeting in 1911 and again in 1918. H. A. Weller and wife were elected to the deacon's office and later to the ministry. Their son, Russell Weller, and his wife were also placed in the ministry here. William Patzwell, Emory and Arthur Taylor were elected to the deacon's office, and many folks have received spiritual food from the hand of the Lord through the Harlan church.

The first ministers serving the church were Brethren Emory Morphew, Charles Deardorff, Isaac Deardorff, David Neher, H. A. Weller, L. I. Moss, and J. L. Thomas. At one time there were five ministers living in the local congregation, but one by one they moved away until they were all gone in 1919, at which time arrangements were made with Brother Roy Miller to move to Harlan. After two years he moved on and Brother Oscar Stern and family came into the community and served the church for a number of vears. Since that time they have had no resident minister. A circuit was worked out with Marilla and Lake View, with Brother Charles Forror giving some ministerial aid, but the distance was too great and the snow too deep. A community project was then set up with a Nazarene minister co-operating, but this too did not seem to work out well, and the same thing was true of a circuit set up with the Marilla church with Brother Galen Barkdoll assisting.

The lack of ministerial assistance coupled with the moving of a number of the families from this community, which included many of the younger folks, plus the fact that many of the older members have gone on to their reward, has resulted in the closing of the doors of the Harlan church in August 1943—it is hoped only temporarily. The church has not been disorganized.

After the death of Brother Andrew W. Taylor, who had served the church faithfully as trustee and clerk for over twenty-five years, forty acres of his farm with a set of buildings were turned over to the district as a parsonage farm for the Harlan church.

It might be of interest to some to know that Dr. Lloyd Studebaker was born in the house on this farm; also that the first communion service and love feast held in this community was held in the barn now standing on this farm. This was before the church house was built. Considerable work was done on this house by a group of boys in a work camp in 1940. It is hoped that in the future it will be possible to find a minister who will move on this farm and work in this community, not only ministering to the five or six Brethren families now living in the community, but in building a spirit of Christian brotherhood throughout the community, so that this church building may again fill the place for which it was built and dedicated.

HART

Elders J. E. Ulery and D. E. Sower met with the members of Hart on August 14, 1915, at the home of Elder Granville Nevinger, for the purpose of organizing the group of members. It was decided to call it the Church of the Brethren of Hart. The meeting was called to order, and songs, prayers, and Scripture reading were participated in at the

opening. Granville Nevinger was elected the first elder and J. J. Scrogum secretary. Trustees were elected as follows: Molly Nevinger, one year; J. J. Scrogum, two years; S. S. Scrogum, three years. The deacon was J. J. Scrogum. There were about seven members at that time.

The boundary line was fixed by the mission board. The district meeting at the Sugar Ridge church in 1915 granted the Hart church all of Oceana County, the west half of Newaygo County and west to the lake, and also the north part of Muskegon County.

During the winter and the next spring more families moved to the territory, making the total membership about fifteen. In the summer four or five were taken in by baptism. This brought the membership to twenty.

Another meeting was held to elect some officers. J. J. Scrogum was elected to the ministry and S. S. Scrogum to the deacon's office. Sometime in the summer a store building was bought, moved on a lot and remodeled into a church house, in which the congregation worshiped for several years. C. P. Rowland of Lanark, Illinois, held the first series of meetings. Several were added to the church then. In 1917 Elder D. E. Sower held a meeting, and, with several new families moving in, the membership increased to about fifty.

J. J. Scrogum was advanced to the second degree of the ministry. Then Aaron Swihart was elected as elder, and the United Brethren church of Hart was purchased. During the next year Brother Swihart's nephew was elected to the office of deacon and J. J. Scrogum's son, Arthur, was elected to the ministry. Elder Swihart died and J. J. Scrogum was alone, for Elder Granville Nevinger had sold his home and moved to Onekama. The church remained about the same for the next ten years.

When C. H. Kiser came to the Cedar church the situation

looked good for a while, but the Hart church wanted him; so the Cedar church was sold in or about 1930, and he came to Hart. Brother Scrogum left and went to work in other fields. C. H. Kiser worked here for a while and then went to the Baptist Church. Then came E. R. Fisher as pastor and elder. While he was there the church gained a number by baptism, but he also left. Sister Elma Rau came for a while. The church held up well while she was with them. In the spring of 1931 Brother Roy Engle came to Hart, but he stayed a year out in Freesoil where he was teaching school; so he could not do much in the church. He left in the spring of 1933. No meetings were held until October 15, 1934, when Charles Forror preached for them.

Elder J. E. Ulery, the chairman of the mission board, met with some of the members in August 1939 and proposed to them that since there were so few members left in Hart they should call a meeting, disorganize the church and vote to transfer the deed from the church officials to the trustees of the district mission board. Another meeting was called about September 1, 1939, and the church decided to transfer the deed to the board. The church business was to be conducted as usual, however. The interest grew less because of the few members living there, and the congregation was disorganized in 1942. The church building has been sold by the district mission board.

HOMESTEAD

The author is happy to give the history of this church as it was reported by the present pastor, Brother Earl Funderburg. It is his home congregation.

The Homestead congregation began as a mission point in connection with the Harlan church. It operated for some time as the Pine Grove mission, located near Bendon. Eventually there came to be a larger percentage of members surrounding the small village of Homestead and services were held here in preference to the Pine Grove location. Homestead is on the Ann Arbor Railroad directly northwest of Harlan about eighteen miles. It was quite simple for a minister to get on the Saturday evening train at Harlan, arrive at Homestead to stay over night, preach on



HOMESTEAD

Sunday and go back to Harlan on the Monday morning train. This was done for some time. There were then either four or five ministers at Harlan and turns were taken in order to serve the folks at Homestead.

The interest finally became so strong that on May 24, 1913, a council meeting was called at Brother John Kay's home for the purpose of organizing the Homestead congregation of the Church of the Brethren. Elder J. Edson Ulery presided at this council meeting and Brother Andrew W. Taylor from Harlan, father of Brother Arthur Taylor, our present fieldworker, acted as secretary pro tem. Elder J. W.

Harshbarger was elected elder until January 1, 1915. Two deacons, Frank Sheets and John Kay, were elected at this council.

There were twenty-eight charter members including Elder J. W. Harshbarger and two other ministers, Brother Cleveland Kiser and Brother Charles H. Harshbarger. Charles was a son of J. W. Harshbarger. These three moved to this community at about this same time.

The church prospered under this leadership for almost two years when some trouble arose. Elders L. T. Holsinger and Frank Gilbert from Brethren were called in to settle it but the effects were felt for some years following.

In the spring of 1915 all three ministers moved to other places and the church again operated under the supervision of Elder J. Edson Ulery of Onekama, with neighboring pastors, mostly from Harlan, filling the pulpit. Brother Ulery served as elder through 1916, Brother H. A. Weller from Harlan in 1917, Brother Ulery again in 1918. During this time Brother Andrew Hollinger moved to this community and served as pastor. In 1919 Brother Hollinger was also elected elder. In 1921 Brother Jacob Slonaker came with his family to serve the Homestead church and served faithfully for more than five years as elder and pastor.

In 1927 Brother Charles Forror became Homestead's next presiding elder and served almost continually through 1934. Brother George W. Funderburg served from 1929 through 1934. Through the next three years there was no pastor for this congregation but the Sunday school was kept going by faithful members. Several Brethren families moved away and in 1937 the Sunday school was discontinued. The congregation was left without a pastor or an elder, and was in the hands of the district mission board until 1944.

In the fall of 1943, some of the members having moved back and the population of the community being quite promising, it was decided to make plans to reorganize the Homestead church. Brother Earl Funderburg (son of George W. Funderburg), Homestead's most recent pastor, was contacted, and he and his wife moved from Ozark, Michigan, April 1, 1944. A council was held to reorganize the church, with Elder J. Edson Ulery in charge. A note of interest is that Brother Ulery was the presiding elder at the original organization in 1913 and again at the reorganization in 1944, thirty-one years later. He was elected elder for 1944 and 1945; Brother Funderburg was chosen as pastor.

Even though Homestead's story has been one of many trials, the church has been a means of bringing many souls to Christ.

The ladies' aid society, originally organized on September 24, 1913, has been functioning continually since that date. Even through the years when there were no church services the ladies met regularly and financed some needed repairs on the church building. This included a metal roof on the south side. They also carried on other projects. It was really through the faithfulness and the interest of the ladies' aid that the church could again get under way. There have been several exceptionally faithful aid workers, including both Brethren and non-Brethren members. Brethren members are Sister Adelia Hienze, now gone to her rest, and Sister Clara Lung, a charter member, still living, and the present aid president. Non-Brethren members especially deserving mention are Sister Alice Monroe, formerly of the Salvation Army, who has served as secretary for over twenty years, and Sister Minnie Taylor, Congregational, who is the motherly type and can sew more carpet rags patiently, meeting after meeting, year after year, than any other lady we know.

Deacons to serve the church have been Brethren John Kay, Frank Sheets, Joseph Raichart, and William and Henry Steely.

The present location of the church is four miles east and one-quarter mile south of Benzonia, about one-quarter mile from the hall where meetings were first held. Remodeling is being done on the building, and Homestead is looking into the future hoping and expecting to fulfill her place in the Lord's vineyard.

LAKE VIEW

In March 1902 members of the Church of the Brethren began locating in the vicinity of Brethren. The migrating of these people into this community resulted in the organization of the Lake View church. There were only a few families located here before that time. At least part of them had found their way here with land excursions in 1900. Many of those who settled in this part of Michigan at the time were not members of the Brethren Church. Some of the Keith family moved to the territory in April 1901. but there were no church activities at that time. Brother Charles Keith preached a few times that summer when he was helping his son to build a house. As nearly as we can learn, he was the first minister of the Church of the Brethren to preach in the community. Sister Ella Keith tells this in a recent communication: "About one o'clock in the morning of March 15, 1902, father, with his car of livestock and other belongings, was left on the south siding, at that time one-half mile north of Brethren. Brother and Sister Hezekiah Grossnickle arrived at Brethren later the same day." These, then, were the first families to locate here. It was not long until other families moved to this vicinity. However, they were scattered. At that time the Sugar Ridge church was the nearest organized church. In 1901 the people held a union Sunday school and also preaching services in the little log schoolhouse about a mile from the Keith homestead.

Brother J. M. Lair made a trip there during the summer and preached. An interesting story connected with that visit is told by Sister Ella Keith, who still resides there.



LAKE VIEW

It happened after they had gotten home from the services on the day that Brother Lair had preached. She describes the conversation like this: "Brother Lair said, 'Brother Keith, where did all those people come from? I did not expect there would be more than a dozen or two there, but they came by the wagonloads. They just sprang up like mushrooms.'" She continued by saying, "Reverend Crook of the Baptist church had been preaching in the schoolhouse, but he never came very often after we arrived. He told father it was no use for him to drive over here since father was living here."

It was in December 1902 that the Lake View church was organized in the little schoolhouse. By this time there were five ministers residing here. There were twenty-six charter members. Brother A. W. Hawbaker was the first elder. Services continued in the schoolhouse until the church house was built in April 1904. The first Sunday school was organized with Brother George E. Deardorff superintendent, and Brother J. E. Ulery the assistant. Soon calls came for preaching at other places such as Marilla, Onekama, the McKnight schoolhouse, Chief, Browntown, Zion, and Bendon. And at one time services were conducted in the Mennonite church. Later the people across the river at the place called the Gillis schoolhouse asked for preaching services and help in their Sunday school. In September 1903 the first communion service at this place was conducted in the Deardorff store building, which was then still unfinished. A large number of members from Sugar Ridge and other places came to enjoy the meeting. They had driven a long distance with horse and buggy to enjoy the spiritual fellowship. Dr. Sadler of Onekama used to drive to this church and arrive on time for the Sunday morning services. This is a wonderful record for one who already had a very busy life ministering to the sick folk.

About January 1904 the Deardorff store building burned and two of Brother Charles Deardorff's children perished in the flames. Theirs were the first graves made in the cemetery there, and Sister Ella Keith's baby brother's was the second.

In 1903 Brother A. W. Hawbaker was their first delegate to district meeting. The second communion was held in the church building before it was completed. This was in 1904. On July 8, 1906, the first Christian Worker's meeting was held and an organization was formed. The church was dedicated on July 1, 1906. Elder J. E. Ulery delivered the

dedicatory address. At that time the Lake View congregation embraced a large region, but soon churches were organized within the territory. The Lake View church thus became the mother church.

The first district meeting held here was in August 1908. It has been there two different times since. The ladies' aid was organized in 1910.

Recently the church has been remodeled with a basement and Sunday-school rooms added. The basement has been insulated, and a new furnace installed. The basement is now rented to the public school as a place in which to serve hot lunches to pupils.

Preaching services, Sunday school, and other church activities have been conducted regularly. In more recent years they have been giving part-time support to the ministers who served them. Brother Howard Helman served as pastor for a period. In 1942 Ernest Jehnsen was the summer pastor. William O. Bosserman was the summer pastor in 1943. Clifton Leckrone, a local young man, was licensed and installed into the ministry. He is now serving as the resident part-time pastor.

LANSING

The church work at Lansing, the capital city, was begun following the coming to the city of Brother Samuel Bollinger. He and his wife moved to this community from Vestaburg in 1925. They soon discovered a few other members living here. Those interested at that time in getting the work started were Brother Clayton Ditsworth and family, Brother Earl Cheal and family, Brother Charles Tombaugh and family and his sister, Laura Tombaugh, Sister Emma Veneer, Sister Crystal Bell and family, Sister Nora Brillhart and daughter, Bessie.

Brother Bollinger, having a zeal for the Lord's work, inspired the members to try to find a place where they might worship. The Knights of Pythias hall was found, and on the first Sunday of December 1925 the group met for worship with about forty present. With this body of workers the work started off nicely. Others were soon added. Elmer Stocker's son, Dale, was the first to be baptized. A little later the father was baptized. Brother Elmer Stocker's wife and her sister, Mrs. Irene Mosey, were received on their former baptism from the Progressive Brethren faith.

The ministers who assisted in the preaching at the beginning were E. E. Eshelman, J. M. Smith, and Royal Frantz. In August of 1928, Brother Hiram W. Peters and family moved to the city. They began at once to help in the church activities. He took his place in the preaching program with Brother Bollinger. The church ordained Brother and Sister Peters to the eldership on October 3, 1931. Other ministers who worked and preached in the church during more recent years were J. J. Cook, Claude Leslie, and Kenneth Leckrone. All of these ministers were graduate students who were taking special courses at Michigan State College, East Lansing.

On October 7, 1928, the church, then a part of the Sunfield congregation, organized itself into a separate working body. There were thirteen charter members. The election of officers resulted in Brother John Smith of Woodland being chosen as elder for one year. The second year Brother Bollinger was elected elder-in-charge. He continued to serve as elder and pastor until 1933. Then he and his wife returned to their farm home at Vestaburg. The oversight of the church then fell to Brother Hiram Peters, and he served as elder until 1944, when he moved out of the district. He and Brother Bollinger gave of their leadership.

and their pastoral care and counsel gave stability to the work through the difficult years of the depression.

In 1929 the church purchased from the German Baptist people (not the German Baptist Brethren) the building now



LANSING

occupied. It was their old church building, and is located at 1229 East Prospect Street. The church property now includes a lot about eighty-seven by ninety-nine feet. The two lots west of the church were purchased in 1939.

The church advanced rapidly and began to reach many people who had had connection with our church before moving into the city. Also many people not having our church background were contacted and brought into the church's fellowship. Through revival services and personal work many have been touched and brought into the church by baptism until the membership has passed the one hundred mark.

Charles Tombaugh and Gerald Munn were called to the office of deacon on June 19, 1932. Brethren Earl Cheal, George Jehnzen, and Jeremiah N. Holsinger are also deacons in the congregation. Brother and Sister Wayne Holsinger were installed into the deaconship on March 7, 1943. He is the grandson of Elder L. T. Holsinger, who served in the district for several years while living at Brethren, Michigan.

The church licensed David Geiman Young, son of the present pastor, to the ministry on April 21, 1940. He was installed one year later, on May 4, 1941. He is a graduate of La Verne College, and also served the La Verne church as minister of music for a period while in college.

The part-time pastoral program was begun in September 1938. Under this plan Bro. Walter M. Young of Bethany Biblical Seminary, Chicago, served as student pastor for three years. The church decided then to inaugurate a full-time pastoral program on September 1, 1941, and called Brother and Sister Young to the pastorate. He is now the pastor and presiding elder.

In the summer of 1943 the church undertook to make some needed improvements on the old building. The present church building, which is not adequate for the present needs, must serve the group for the duration of the war. A building fund has been started, and plans for a new building are now under consideration. In view of the fact that no building program could be initiated immediately, the work of making the building more conducive to worship was undertaken. We can give only a few details of the work accomplished during the summer. The trustee board outlined and supervised the work. It was planned to work in the evening, and to call for volunteer help. So from June to October there was a crew of men on hand from three to four nights each week. Many hours of work were

donated. The fellowship of laymen working together on church projects has much value. As usual, a very hard task came at the beginning of the job, for putting a bridge construction between the ceiling and the rafters in order to straighten the sag in the roof was the hardest and the hottest work. After this was done, new shingles were put on the roof. Those were the things needed most. Then the improvement on the interior began. The chancel was plastered and indirect lighting was installed. was sanded and refinished. New carpet was laid in the chancel and the aisles, under the sponsorship of the ladies' aid. A temporary partition was put across the auditorium, which provides for an entrance room. The whole interior was redecorated. All of these improvements have aided in making the building more attractive and more conducive to worship. While there is need for a new building, still the people are proud that this has been done.

A fifteenth anniversary program planned for October was an incentive to make the foregoing improvements. It gave a goal toward which to strive. Clearing the church property of all indebtedness with a formal service of burning the papers on Sunday, October 10, 1943, was a definite This, along with the work, caused great achievement. rejoicing. It was planned as a significant part of the fifteenth anniversary program, which continued for three The visiting speakers who helped to make week ends. these services a success were: Brother W. W. Slabaugh and Brother Jesse Ziegler, both of Bethany Biblical Seminary; and Sister Anna Hutchison, missionary on furlough from China. Their messages were encouraging and challenging to the people.

The church at the present time is endeavoring to serve the group of young men and their wives of the detached Civilian Public Service unit at Michigan State College at East Lansing.

The women's work council, organized as the ladies' aid, has been functioning regularly from the beginning. The church school is co-operating with the Lansing Council of Churches in the advancement of Christian education. The B.Y.P.D. has been organized for many years, but it is only within the past two years that they have contributed liberally to the Youth Serves program of the district and the brotherhood. The men's work council is sponsoring several of the national projects—the 100% Gospel Messenger club and others.

With the help of faithful and earnest workers, and with the help of Almighty God, the work of this church will yield a far-reaching influence in the capital of this great state.

LITTLE TRAVERSE

This was a very early church in the district, located in Emmet County. The congregation was organized about 1882. From the Gospel Visitor one can read of the work and the families who settled there. Brother Martin Cosner was the elder. John Noss and Isaiah Stutsman were the deacons.

There was no church building in which to hold services at this place. The meetings were held in a schoolhouse. They had a big tent to set up for communion occasions. District meetings were held soon after the work had been established.

An interesting story may help to describe the very first activities of the Brethren here. Isaac Hufford and his wife attended a communion held in Brother Martin Cosner's barn as early as August 1886. They lived about ten miles north of Harbor Springs, and their land probably touched

Lake Michigan. Brother Cosner's family and his son-in-law and family came from Virginia. The Samuel Weimer family, an early Brethren family who had moved from West Virginia, lost three children because of diphtheria. Since the snow was so deep that the people could not get out to a cemetery the bodies were buried in the yard until spring.

Brother and Sister Weimer were active workers during the time they were there. He was elected to the ministry and served the church well. Of course his was a free ministry.

One time when Lyman Wilcox and Daniel Kniesley were sawing wood they were talking about the Scriptures, and suddenly one said, "Let's be baptized!" The other one said, "Shake hands on it!" The following Sunday they were baptized in Lake Michigan near Brother Cosner's farm. A large boulder marks the place where they knelt for prayer. Lyman Wilcox later served as deacon. Daniel Kniesley was elected to the ministry. He was a great Bible student. He and Isaac Hufford often talked on the scriptural truths until two o'clock in the morning.

There are no members living in this particular section now.

LONG LAKE

It was in the spring of 1909 that Daniel Landis and family moved from Indiana to Manistee, Michigan. The following spring D. E. Sower and family of southern Michigan, Z. L. Bussear and family, and William Landis and his wife of Ohio moved into the vicinity of Manistee. These people had not been previously acquainted, but were soon fast friends. They started a Sunday school and preaching service in the Lasell schoolhouse, with the permission of the



LONG LAKE

school board. Brother D. E. Sower was the minister. In June the first convert was baptized in Long Lake.

During the holiday season, Brother J. E. Ulery held a ten-day Bible class, which closed January 1, 1911. On the same day three young people were baptized in Long Lake. On April 8, 1911, the members met in the home of Brother Sower to organize a church body; the acting chairman and the clerk were Elders John Lair of Sugar Ridge and J. E. Ulery of Onekama. They chose Long Lake, which was the name of the lake in which the four had been baptized, for the church name. The chosen officers were: elder, J. E. Ulery; pastor, D. E. Sower; deacons, William Landis and Z. L. Bussear; clerk, John Landis; treasurer, Z. L. Bussear. There were fifteen charter members, thirteen of whom are still living.

D. E. Sower was advanced to the eldership on August 26, 1911, at the home of William Landis. Elders John Lair and J. E. Ulery were the officiating ministers. In October 1912 D. E. Sower was chosen to act as elder-in-charge.

The first series of meetings was held in August 1913, following the district meeting. The district tent was used, and Brother Charles Deardorff of Harlan, Michigan, was the evangelist. About that time there was some objection to the group using the schoolhouse for church services. Then, too, they were needing more classrooms and more comfortable seating facilities. This all led to the consideration of a church building. After much discussion and prayer, they mobilized their strength, both physical and financial, to the task. The three who served on the soliciting committee were D. E. Sower, John Landis and Dollie Shepherd. All the work was donated by members and friends, except nine dollars paid out for mason work on the flue. Under the capable and amiable leadership of Brother David Sower the building was completed with a debt of only one hundred dollars. This amount was raised at the dedication on September 6, 1914. Brother J. E. Ulery preached the dedicatory sermon. For about four years Brother Sower preached twice each Sunday, morning and evening. Services were also held at the Hyde schoolhouse, three miles east, and at Pelton's schoolhouse, seven miles south of the church. Brother Sower alternated his time at these places by making a trip of twenty miles one Sunday and thirty miles the next. That was in the horseand-buggy days, but they were good days for the people enjoyed the church work.

In September 1915 another revival was held at Freesoil (again using the district tent), under the leadership of D. E. Sower and J. E. Ulery. Brother Ulery was the evangelist, and Sister Alma Wise was the chorister. These meetings were well attended and much appreciated. The series of meetings and the Bible classes resulted in bringing many into the church in those days.

Brother Z. L. Bussear was chosen to the ministry; later

he went with the Dunkard Brethren. Brother D. E. Sower served as pastor and elder from October 1912 to April 1919. with the assistance of Z. L. Bussear and M. F. Rozell. The Rozell family then moved to Ohio. Brother L. U. Kreider was elder from 1919 to 1922; when he moved from the state he was succeeded by Brother Granville Nevinger of Onekama, who served as elder from 1922 to 1924. Brother J. J. Hamm of Sugar Ridge was elder from 1924 to 1930. Brother J. E. Ulery moved back to Onekama from North Manchester, Indiana, and has served as elder from 1930 to the present time. In March 1923 Harvey Landis and family moved to Manistee from Johnsville. Ohio, and served as pastor from 1923 to 1929, then moved back to Ohio. Brother and Sister J. E. Joseph of Onekama served as summer pastors from 1930 to 1932. Brother and Sister F. E. Mallott served during the summer of 1933. The church was without a regular pastor in 1934 and 1935. Brother and Sister L. S. Brumbaugh were summer pastors in 1936 and 1937. They had no pastor in 1938. Since this time Brother H. H. Helman of North Manchester, Indiana, has given a considerable amount of ministerial help to this church.

During the years from 1911 to 1933 the membership exceeded the one-hundred mark. Some of these members were received by letter, and more by baptism. Only a few families remain to carry on the work, but they are earnest workers doing what they can to advance the cause of Christ.

MARILLA

The earliest members in this area held their membership in the Lake View and Harlan churches. For this reason the formation of a Brethren group at Marilla was retarded.

Brother Hezekiah Grossnickle brought his family from Indiana in 1901. They located first at Brethren and later at

Marilla. Brother Simon Eby also lived at Brethren and later located here. Both of these brethren served as deacons in the Marilla church.

All the religious activities in this section were carried on by the Baptist people prior to the organization of our church. The church building was erected in 1897 by members of the First Baptist church of Cleon and Marilla. The work was done under the leadership of Rev. George Crook



MARILLA

of Bear Lake, then the pastor in charge. The membership of the Baptist church at that time included the pioneer families of Marilla. We shall mention the following: Edward Williams, George Patterson, F. P. Winters, Emerson Snyder, H. W. Studley, Ira Howes, Irving Clark, L. T. Hall, George Brimmer, and Reuben Nicols. Brother George Brimer was the church clerk for the Baptist organization. He is now the oldest living member of our church. The building committee was composed of H. W. Studley, Reuben Nicols and Irving Clark. Much credit is due the untiring

efforts of George Brimmer and Reuben Nicols in the completion of the building. It was dedicated to God's work and use on May 26, 1899. A. F. Choate and George Crook, former pastors, were in charge of the service.

The church work was carried on by the Baptist people until March 1904, when the building was leased to Hezekiah Grossnickle and J. Edson Ulery, both trustees of the Lake View Brethren church, for a term of five years. Sunday-school services were conducted on a union and community basis for a number of years with members of both church organizations participating. This set-up continued from 1904 until January 1, 1913. The building was purchased from the Baptist organization on February 7, 1919. The property was then deeded to the Marilla congregation of the Church of the Brethren, which has functioned ever since.

The church building has been open at all times for any religious activity regardless of faith or creed. Memorial services and temperance meetings have been held here many times. Funeral rites for a large per cent of the burials in the Marilla cemetery have been conducted from this church. In view of this fact, a community movement was started to make repairs and improvements which were much needed. A fine spirit of co-operation and Christian service prevailed in accomplishing the work.

There was no regular pastor when the church was first organized. The pulpit was filled regularly by Brother J. Edson Ulery and others of the Lake View congregation. Brother Ulery then lived about midway between the Lake View and the Marilla church. He saw there was opportunity and need in the Marilla community, and he gave his personal assistance to the group of Brethren families there. He often encountered many hazards in making the trip to preach for them. The forest road to Marilla could easily

be blocked by wind-fallen trees. Brother Ulery prepared for such circumstances by loading an ax, a saw, a log chain, and a cant hook into the buggy before he started on Sunday morning to conduct the services at Marilla. By his repeated use of these implements this road "through the choppins" became plainly marked and frequently used by others. Finally, in the early part of 1930, the workmen in the Civilian Conservation Corps gave this road sufficient construction work to bring it on a par with other roads. They followed very nearly the course that Brother and Sister Ulery cleared and marked in their road-clearing trips to the Marilla church.

After Brother Ulery located at Onekama, Brother Abram Hawbaker served as minister until his death. He had moved to Brethren in 1902 from North Dakota. A few years later he settled in the neighborhood of the Marilla church. Brother Hawbaker was an able evangelist and received frequent calls to hold meetings for other congregations. He was called upon to preach in almost all of the churches in Michigan. He passed to his reward while assisting the Bear Lake church, near Petoskey, in a revival meeting. He was stricken with appendicitis and died within two days. This was in December 1906. Thus the Marilla church lost a devoted and able leader.

Brother Loren Moss (now of the Dunkard Brethren Church) served as minister here for a time. Brother Forrest Weller, while living at Harlan, devoted some time in ministering to the Marilla people. Brother George Funderburg also served the group as leader in the ministry. Brethren Russell Weller, Charles Forror and Max Hartsough have been pastors since 1919. Brother Galen E. Barkdoll and family moved to the pastorate in 1938 from Nebraska. He and Sister Barkdoll are filling their place of responsibility very nobly. They have won the favor and goodwill

of the people in the community. They live in the farm parsonage which was donated to the district by Sister Cora Rau, a member of the Marilla church since 1913.



MRS. CORA RAU

It was in 1938 that Sister Rau and the members of her family announced their desire to provide a parsonage for the Marilla church. Their farm of one hundred twenty acres was transferred to the district mission board on condition that it be used as a farm for the Marilla pastor. A project of remodeling the house and of making improvements to all the buildings demanded the full co-operation of the organizations of the church. The young people,

women and men all worked together over two years in getting all the work accomplished that was planned. Over seventy persons were happily occupied indoors and outdoors on the day that the new barn was erected.

The church entered into another significant project in 1941. This was in preparation for the district conference which convened there in August. The church building was placed on a new foundation. Men and boys donated one thousand hours of labor during February in making cement blocks for the basement wall. Homer Peters, Lowell Wright, Lloyd Blickenstaff, Edward Lander and others who were in the community putting the Joseph farm in readiness to serve as the first government-approved Civilian Public Service camp added their muscle, wit, and goodwill to both the parsonage and the church project throughout the duration of the camp farm at Marilla. By the time

the conference convened, the church was ready to accommodate the large number of people in attendance. The inspiration afforded by the entire conference was sufficient reward for the extra effort of remodeling the building. Five young people were received into the church on the Sunday preceding the district meeting, and the conference blessed the Marilla church and community in many ways. Brother Hezekiah Grossnickle, a charter member who had attended thirty-three consecutive district meetings, did not live to enjoy this 1941 conference in his home church.

About 1925 the Marilla union Sunday school asked Reverend William Beers, a former pastor of the United Brethren church, to lead the school in the office of superintendent. He served the school and the community in this office for

eighteen consecutive years. Through his years of experience in pastoral work, his zeal in the temperance cause, and his skill as an energetic organizer, he has given the local school a very excellent type of counsel and help. His concern about civic affairs has been county- and state-wide. The contribution of his family to church life and community interests in Marilla has been an immeasurable influence for the Brethren church there.

The Marilla aid society has become one of the most pro-



MARILLA PARSONAGE

gressive units of the church. It was reorganized on a community basis in 1931. This group has taken a very definite lead in planning and providing improvements for the church

property. Through the aid society a spirit of community fellowship and goodwill has been created and cultivated.

Another illustration of the community goodwill unique in the Marilla field comes to light in the gradual growth of the community sale. This is sponsored by the men's group. The proceeds are for the benefit of the church treasury. A summary of the results of their fourth annual sale will show the type of co-operation and the groups contributing to its success. A canvass was made of the homes of the neighborhood. The date was November 17. 1944, and the place was the Marilla two-room school. The people pledged poultry, canned goods, grain, vegetables, etc., to be placed in the sale. The ladies' aid furnished supper in the basement of the school and displayed their year's achievement of needlework, rugs and comforts. The proceeds from the supper went to the ladies' aid society, while the amount of the general sale went into the church treasury. The junior classes did their part in the sale, and what they had donated and sold amounted to forty dollars. This was designated for the new chimney.

There are fifteen families on the church list. The fifty-one listed members constitute farm wage-earners, teachers, and industrial workers. With all the factors that enter into such a rural community church, the Marilla members should be commended for their accomplishments through the years. The nearest adjoining church is seven miles away. This church deserves to be the center for which all the talent in the community can be utilized for the cause of righteousness.

MIDLAND

The history of the Midland church covers less than three decades. The first Brethren family to locate in this city was Brother Jesse M. Fradenburgh's. They moved from

the Beaverton congregation about 1918. Activities in church work by our own people got under way about five years later. Since the distance to Beaverton was too great for them to attend there, because they had no means of travel, the Fradenburgh family attended a union Sunday school sponsored by the Methodist Church. He served as their superintendent. In 1923, during an evangelistic ef-



MIDI.AND

fort by the Methodist church, a large number of the converts gave the Brethren church as their preference. These new members together with the seven others who were living in Midland got busy and organized a Sunday school of the Church of the Brethren. A schoolhouse no longer used for school purposes was rented, and the Sunday school was organized on January 10, 1924. There was a baptismal service held on March 16, 1924, for those who wished to unite with the church. The number had grown from nine, all old members except Brother Fradenburgh and wife, to about twenty-five.

After the organization was effected, they secured Brother Samuel Burger of Auburn, Indiana, to come and hold a series of meetings.

The old school building was purchased in June 1928. It was a crude affair, but it tended to centralize the efforts of the little group of members. It was not long until sentiment and dire need caused them to seek a new location. The present site was purchased in 1933, and after much faith and hard labor, the new building was dedicated on June 28, 1936. Brother J. Edson Ulery of Onekama had charge of the service. An attendance of more than two hundred fifty people, coming from Beaverton, Shepherd, and other churches, enjoyed the fellowship.

In June 1926 Brother Harry Stern and Brother Jesse Fradenburgh were called to the office of deacon. Others who were elected to the deaconship are Brother and Sister Harry Ray, Brother and Sister Henry Fisher, and Brother and Sister James Rhinehart.

Brother John Van Meter moved into the congregation in 1926, and assumed most of the ministerial duties. The preaching was done by other ministers who happened to come that way or who were requested to come. Brother Jesse M. Fradenburgh was called to the ministry in March 1931. Brother Galen Ogden served as summer pastor in 1939, and Brother Olden Mitchell in 1940. Both of these ministers were from Bethany Biblical Seminary, Chicago.

Brother and Sister Boyd Dickey accepted the call of the church and entered the pastorate in September 1941. He was a graduate of Bethany. In his coming the church had the services of a full-time pastor for the first time. He remained with them one year, and left to serve a church in Pennsylvania.

Brother and Sister Walter J. Heisey of North Manchester,

Indiana, succeeded Brother Dickey as pastor. At the time of their coming the church decided to purchase a property at 1115 Mill Street for a parsonage at a cost of three thousand six hundred dollars. This new venture created extraordinary interest. Brother Heisey served them two years. He resigned his work here to accept the call of the Flint church to become their pastor. His services in the church and the community gave a new impetus to Brethren ideals.

After the Heiseys left, a call was given to Brother and Sister Lyle M. Klotz, who were serving the church at Minneapolis, Minnesota. They accepted and entered the pastorate in September 1944. Under their leadership the work is progressing with renewed interest.

The section of the city around the church has been built up considerably in the past few years. Church attendance and membership have been increasing. The church has been active in the work of the brotherhood. The women's work organization is very active and has helped in relief sewing, canning and other service activities. The men's work council is sponsoring the heifers-for-relief project. Four heifers have been donated already.

The church has also assumed more leadership in community church affairs in recent years. This has widened the influence of our own church. It has members on the City Council of Religious Education. Our last three ministers have served as secretary-treasurer of the Midland Ministers' Association.

At the present time the Midland church is contributing its influence and support in promoting church work in Saginaw, Michigan. The people are holding meetings with members in that city. The members there are hoping to establish a permanent organization. Brother and Sister Klotz are sharing their time in preaching and ministering

to the group there. The Flint church is also participating in this church extension work. These churches are rendering a service now that will doubtless result in the establishment of another church in Michigan.

What has been written does not convey all the achievements of the different organizations of the Midland church. This is a field where the Brethren people will have a large opportunity to promote the kingdom of God in the years that lie ahead.

MUSKEGON

The first church activity was begun at this place in July 1937, by organizing a Sunday school. Two elders, Brother Charles Forror and Brother Claude Trombley, were present to help effect the organization. (There is a possibility that meetings had been held here about twenty years earlier.) There were thirteen members living in Muskegon at the time the Sunday school started. However, there were other people living there whose Brethren background gave them the desire for a church home in Muskegon. F. O. Morrell was chosen Sunday-school superintendent.

Church services were soon held in addition to the Sunday school. Brother Trombley preached during August and the early part of September, and as a result baptized four. In October 1937 Brother L. W. Shafer became acquainted with the members and responded to the need by preaching for them on Wednesday evenings. Brother Elmer Leckrone assisted by preaching a few Sundays. On September 10 Brother Shafer baptized three, and about a week later Brother Leckrone baptized one. So the work began to grow.

About December 1, 1937, Brother L. W. Shafer began preaching regularly. He made the trip of one hundred forty-five miles nearly every week end. He held the first

series of meetings there from January 30 to February 13, 1938. There were ten received into the church by baptism as a result of the meetings.

On March 19, 1938, the church was organized. The elders present were J. F. Sherrick and Charles Spencer. The meeting was held in the Muskegon Township hall on Apple Avenue, which was the place of future meetings over a period of time. There were twenty-eight charter members. All were living in Muskegon at the time except one. L. W. Shafer of Durand was chosen as the elder and pastor, and continued serving them until 1942. Mrs. Shafer also accompanied her husband when she was able. She was interested in the women's work and helped the women to organize in February 1938. The group has been doing excellent work ever since.

The first communion was held in the fall of 1938. Brother Fradenburgh of the Midland church was present to officiate. Brother E. S. Coffman, acting as brotherhood evangelist, held a one-week meeting, also in the fall of 1938. In the summer of 1940 Brother David O. Schechter was the summer pastor. That same year Brother Cornelius Hagle came to help them. He was employed in Grand Haven then, but would come each Sunday and help out by playing the piano for the services. He was the only deacon in the congregation. He would conduct the services in the infrequent absence of the pastor, Brother Shafer.

The membership on May 1, 1940, was forty. Plans were soon made to raise money and to purchase a plot of ground on which the church could be built. When a Sunday school was first organized it was held in the homes. Then after a few Sundays a hall was rented. Those were trying years and trying times, but under the faithful and unselfish leadership of Brother Shafer, who came over from Pontiac where he was employed, the membership gradually in-

creased. He was eager to bring the Word of God to the faithful few who worshipped there.

Business meetings were held semiannually. At the spring meeting in April 1941 plans were discussed and made for a church basement on the lots previously purchased on Catherine Avenue, three blocks south and one and



MUSKEGON

one-half block west of the township hall. On May 24, 1941, a few of the members met on the church lot to begin the foundation. Sister L. W. Shafer, the pastor's wife, had the honor of throwing the first shovelful of ground. On June 9, 1941, they began laying the blocks of the wall. The men of the church did all the work on the basement and added a flat temporary roof. It was in this basement that the first church services were held on July 6, 1941. The dedication was on Sunday, August 10, 1941. Brother Ben R. Cross of La Porte. Indiana, gave the sermon in the morning. It

was a day of delightful Christian fellowship for the people. Services continued in the basement for almost four years. In the meantime, members were active, and they began to plan for the completion of the auditorium. The need was realized for such a building program. Building priorities and building funds held up the plans a great deal. A priority application was rejected, but they learned that additions to church buildings were possible, providing the total amount of material and labor did not exceed a set figure for one year. That meant they could purchase material and continue the work on the church. Labor was donated by the men. They were soon busy again, spending several hours a week on the project. This, of course, was in addition to their regular work at their respective places of employment.

In April 1942 Brother Shafer was called to take over the pastorate at Pontiac. Brother Cornelius Hagle was installed into the ministry on June 6, 1943, and has given much time to the church work at Muskegon. He took over the work until another pastor was called.

Brother Elmer Leckrone was the summer pastor in 1942. At the next council meeting he was elected as pastor. He has carried on devotedly and untiringly with an aggressive spirit, always looking forward and upward for guidance.

On April 11, 1943, Brother R. J. McRoberts was elected elder-in-charge, and he is still serving in that capacity.

The members were looking forward with keen anticipation to the dedication of their new house of worship. The work on the chapel has now been completed. It is a lovely light room that makes one feel the nearness of God. It is well equipped with new pews, pulpit and chairs. This new house of God has been made possible by the work and sharing of the members. It will surely redound to the glory of God.

On Sunday, July 29, 1945, the new sanctuary was dedicated to God. The day was filled with many inspiring thoughts and messages. The pastor, Brother Elmer F. Leckrone, acted as the general chairman. Brother J. Edson Ulery gave a sermon in the morning on The Evolution of Worship.

The dedicatory service was held in the afternoon. Brother Ulery preached the sermon, using for his subject, This House of Worship. Words of greeting were given by the former pastor, Brother L. W. Shafer, and by Brother Arthur E. Taylor, the district fieldman. Brother R. J. McRoberts had charge of the devotions. Special music was furnished by the women's and young people's choirs under the direction of Brother Leckrone. Many of the churches of Michigan and Indiana were represented.

So amid the inspired wisdom of the speakers, the beauty and newness of the building, and the love and fellowship of believers was this new church of the district dedicated.

NEW HAVEN

The New Haven church was organized over sixty-five years ago. Brother Daniel Chambers became the first elder. He, with his family, consisting of his wife and three sons, John W., Daniel E., and Milton M., moved to the place which they developed near the present site of the New Haven church. When Brother Chambers moved from Bucyrus, Crawford County, Ohio, into Gratiot County, Michigan, there were only a few Brethren families living in what afterwards became the bounds of the New Haven church. Some of these folks had come into this section about 1855. A few of these people had settled near North Star.

Services were held in schoolhouses until the church building was erected. The lot for the church was purchased in 1887 from Eliezer Bosserman and wife.



NEW HAVEN

Through correspondence with the Primitive Christian and the Brethren at Work, publications of our brotherhood, and through private correspondence with those who were anxious to secure homes in a Brethren environment and to be of assistance in establishing the Brethren Church, a number of families located in the newly developing country. Among the families were those of Elder John Brillhart, Philip Probst, and James Richard of Crawford County. Ohio. The latter were deacons. About this time Brother Jesse Sherrick and others with families settled at what was known as North Star. Among the families who moved into the neighborhood of the New Haven church were those of David White, Moses Brillhart, George Stone, Jacob Kepner, Reuben Yutzev, S. A. Ritter, Jacob Tombaugh, Emanuel Bollinger, Fred Kleinhan, Barnhart Shrider, William Smith, Robert McMillan, George Emerick, Frank Huffman, William Sower, and H. D. Plott.

The church was strengthened and built up by the evangelistic work and the fellowship of the older churches even though they were fifty or sixty miles away. Some other churches were started from this congregation. It was characteristic in those early days for churches to have several houses in one congregation. From here church activity was begun at North Star and at Crystal. In 1901 the Crystal church was organized. This made the New Haven church much smaller.

In 1903 Elder C. L. Wilkins and family were received by letter, and he was elder-in-charge for several years. Elder D. E. Sower and family moved into the church about 1919 and were residents a short time. Elder J. F. Sherrick and family moved from North Star to a farm near the New Haven church about 1910.

In 1919 the church house burned to the ground and some papers which contained very valuable records were destroyed. In the following year a more modern building was erected. Elder C. H. Deardorff, elder-in-charge at the time, preached the dedicatory sermon. The building is free from debt.

The church school has been a vital part of this church. It has functioned efficiently for many years. The leaders there have always increased the standards in Christian education as instituted by our general brotherhood. Sister Lois Sherrick, who has served as Sunday-school secretary for the district and who is a member of the board of Christian education, has contributed much to the success of this church school. The church is splendidly situated in a rural community in which it may come in contact with many families.

Preaching services have been a spiritual force through the years. The free ministry has always been the regular plan used here. Brother J. F. Sherrick was elder-in-charge for many years. Brother J. J. Cook is now the presiding elder. He and his family moved to a farm home near Middleton in 1941. He is the principal of the Middleton high school and gives his ministry free to the church. Brother Jacob Dick of Bethany Biblical Seminary, Chicago, was the summer pastor in 1940. His service and leadership gave much inspiration to the people.

Delbert Cook, son of J. J. Cook, was licensed to the ministry in August 1943. At the same meeting Brother and Sister Burton Sherrick and Brother and Sister Robert Cramer were elected to the deacon's office.

This is a thriving rural church. It is located in a community where its spiritual influence will be lasting.

NORTH STAR

There were a few members located in New Haven Township, Gratiot County, about 1856. The church here was a branch of the New Haven congregation. A new log church building was erected sometime between 1885-1889. The members who lived in the area of this church were M. M.



NORTH STAR

Sherrick, David E. Sower, Samuel Bollinger, and J. F. Sherrick and their families. All of these men were elected to the ministry while they were living here. These became prominent leaders, and are still ministering. Brother Daniel Chambers, elder of the New Haven church, also ministered here.

There was a frame building moved onto this site about 1900. It was located three miles east of Ithaca, the county seat of Gratiot County, and was built to accommodate the families of members who had settled in that locality. Those were horse-and-buggy days, and the distance was too great for the people to go to the New Haven church, which was thirteen miles south of Ithaca. Services were discontinued here around 1910, because the members could then attend the New Haven church. The building was sold to the Methodist people, and it was moved away in 1915.

ONEKAMA

Here is a church that has given continuous support to the district program. It has maintained high standards of Christian living in a tourists' village. The author realizes that much history has transpired here that has failed to reach the pages of this book.

In the autumn of 1902 Dr. Garry Sadler of Waddams Grove, Illinois, came to Manistee County to look for a location for health as well as a practice. Then in the spring of 1903 the family located in Onekama. About this time the Lake View church was organized, which included all of Manistee County. In the spring of 1906 Dr. Sadler made a professional call to see J. Edson Ulery, who at that time lived near Brethren, Michigan. When pay was offered for the call (a drive of forty miles) Dr. Sadler's reply was: "It can only be paid in preaching." Accordingly, Brother Ulery

in the month of March held a week's Bible study in the Congregational church at Onekama. The doctor paid the janitor, light and fuel bill. The next month, April 1906, Brother Ulery and his family of five moved to Onekama. The Congregational church, not having a pastor, asked him to preach, and for three years a splendid union service was enjoyed. Meanwhile, because of additions by baptism and



ONEKAMA

others moving in, it was thought best that arrangements should be made whereby services might be held, as Brother Ulery states it, "under our own vine and fig tree."

The church was organized in 1908. The assigned territory included the west end of Manistee County. Brethren George Deardorff and John Lair aided in the organization. In the fall of 1910 a lot was purchased for a building site. Dr. Sadler paid cash in order that the lot might be held until the time when the church could be built. It was not his privilege to see the new building, because he died that winter.

On June 25, 1911, the church house was dedicated. It was a building that had a good auditorium and a good basement, and it was well equipped for church school purposes. Dr. M. M. Sherrick preached the dedicatory sermon.

Thus was the beginning of the Brethren church in Onekama. The church record contains the names of many who have united with the church by baptism as well as by letter. The Onekama church was greatly weakened in membership by the industrial movement. As many as twenty-eight letters were granted at one business meeting. The church was never large in membership, but it was always active in the work of the Master.

The deacons that served the church earlier were F. M. Buckingham, Roy Whitehouse, J. E. Erickson, George Bowman, Howard Deal and David Joseph. On October 17, 1940, John C. Joseph and Daniel E. Deal were elected deacons.

Brother J. Edson Ulery, the present elder and pastor, has been exceedingly faithful in ministering to the whole community for many years. You will be interested in the following account. Mr. Keddie, editor of a Manistee County paper, has a popular lecture which he calls A Manistee County History Quiz. One of the questions which he asks is "What man in our county is credited as being the main leader in the organization of five Sunday schools in our county?" While the audience is trying to recall the answer, Mr. Keddie strokes his face in the manner of a man stroking his beard. This becomes the clue that enables somebody to answer, "J. Edson Ulery." This is the correct answer. He led in organizing Sunday schools at Brethren, Harlan, Onekama, Long Lake, and Marilla. This is an outstanding achievement. It would be impossible to relate all the important work of the church and the kingdom that Brother Ulery has done both in his district and in churches outside this district.

The Onekama church is located in the midst of a popular resort and retreat region. The summer church services include many guests and strangers that enter the house of worship on the Lord's Day. The pulpit is often occupied by some guest speaker.

The church is privileged to have many capable leaders to give advancement to its various organizations. Especially is it blessed with children's leaders. Sister Grace Deal Showalter, who is a member of the district historical committee, was elected to the ministry here in 1928. She is serving on the district children's cabinet. Sister Ulery has been faithful in working with the women of the church. The church has developed many efficient leaders of youth who have served on the district B.Y.P.D. cabinet.

Brother John E. Joseph was a minister who moved into the congregation in 1917. He labored in the ministry here and passed away in December 1944. Brother Howard Deal was elected to the ministry on September 28, 1939, and has given free ministry to the Onekama church. David Joseph was also elected to the ministry here.

Fire destroyed the entire church building on Sunday afternoon, February 17, 1946. This disaster puts a great hardship upon the congregation. Unquestionably the people will unite with a willing spirit to reconstruct a house of worship that will be adequate for future needs. A memorial fund was started a few years ago in honor of Brother and Sister Edson Ulery's forty years of ministerial service in Manistee County. This memorial fund will be augmented by a financial campaign to begin immediately in order to raise the amount needed for the new building. The church is also inaugurating plans to commemorate the fiftieth anniversary of Brother Ulery's election to the ministry on August 15, 1946, as a closing climax to the fund-raising campaign. In the meantime the Congregational church there

has graciously made available their church building for the Brethren to conduct services until they can rebuild.

OZARK

In the spring of 1906 Brother S. D. Lovegrove and Brother L. F. Lovegrove, both of Jonesboro, Tennessee, came to the North to seek a location where they might establish their homes. They later moved their families and settled in the neighborhood of Ozark, Michigan, in the upper peninsula. A few years passed rapidly in the new, unsettled country. Then a small group gathered in the Ozark schoolhouse and began a Sunday school. Brother S. D. Lovegrove was the first superintendent. These were days in which those committed to the Christian way of life persevered to carry on the work of the Master.

A Baptist preacher, Rev. T. E. Wells of New York, spent a short time with the people there. Later they had with them Rev. Stone, a Methodist preacher, to assist in Sunday-school work and preaching services. The Brethren people were not satisfied until they could be in charge of the work themselves.

In the summer of 1925 Brother E. E. Eshelman, district fieldworker, labored with them, and returned the next summer to help them in the services that were then held in the Ozark schoolhouse.

Brother John E. Wells came from Saskatchewan, Canada, in August 1926. He moved there to become the principal of the public school. Being a Brethren minister he conducted the first revival in the community. Twelve young folks accepted Christ. Brother Wells taught a mission study class during the first year. The same summer, Sisters Velma Clannin and Helen Forney came and conducted the first daily vacation Bible school ever held in that section.

Brother E. E. Eshelman and Brother Samuel Bowser came on October 13, 1926, for the purpose of organizing the church. At that time Rollin Lovegrove was installed into the ministry. Brethren E. A. Ball and Cecil Lovegrove were elected as deacons.

Reuben Boomershine, fieldworker for the district, held a meeting in which fourteen were baptized. Then Brother J. E. Wells began as pastor and elder. This was in August



OZARK

1927. That summer a young people's organization was started, and they met for worship and discussion.

The first communion service was held in the Ozark schoolhouse in September 1927. Brother and Sister I. G. Blocher of Greenville, Ohio, were there and assisted in the service. At that time there were twenty-one members.

A building program was launched in May 1928. Brother J. E. Wells was chosen to solicit for the building fund. Then in July 1928 the schoolhouse was bought for \$150.00 and used for church purposes. On May 12, 1929, Brother Samuel

Bowser of the Elmdale church came to assist in finding a location for the church building. The church voted to locate on Brother L. F. Lovegrove's farm. One and one-half acre of land in a maple grove was purchased for the church site. In the spring of 1932 the schoolhouse was moved to the church grounds and placed on a concrete foundation. On September 25, 1932, Brother I. G. Blocher preached the dedicatory sermon. His text was chosen from Matthew 16: 18, "Upon this rock I will build my church." It was an all-day meeting and a large group enjoyed the fellowship.

Paul Lovegrove, son of S. D. Lovegrove, was licensed to preach in the fall of 1941 and relicensed in 1942. At the same meeting Earl Funderburg was licensed to the ministry. Both of these brethren were installed into the ministry on August 1, 1943. Earl Funderburg moved to a farm at Homestead, and became pastor of the church there in April 1944. He was a good leader in the Sunday school and with the youth of the church. The Ozark people were reluctant to release him to go to a new field.

In November 1932 Brother Charles Forror of Brethren held an evangelistic meeting in which seven came out for Christ. He returned the following year for another meeting. In the fall of 1934 Brother I. G. Blocher held a week's meeting and five were added to the church. Sister Elma Rau of Beaverton conducted the song service during those meetings, and her work was inspiring and helpful to all.

Leon Telgenhoff was installed into the ministry by members of the district ministerial board and since then has gone to labor in other fields in another denomination. Brother J. E. Wells labored here faithfully as pastor and elder until he went to another city of the upper peninsula in 1941. Brother John L. Van Meter succeeded him. He moved here from Midland in June 1942. The church had

been without ministerial help for several months until he and his family located here.

This church, being isolated from all of our other churches, has done some remarkable service in the community which it serves. It is now free of debt. The building is in need of some repairs which will make it more adequate for church purposes. Many young men of the community have been called to serve their country; this fact places more responsibility upon the few who remain. So this little rural group of Brethren are finding Christian fellowship as they promote the cause of Christ in a difficult section of our district.

PONTIAC²

The first Church of the Brethren in Pontiac, Michigan, started as a small Sunday school at the home of Brother and Sister Enoch J. Ebey, in July 1920. The following account is quoted from the thesis of their son, Robert Ebey, who was called to the ministry in this church.

When the Ebeys moved to their home at 139 North Jessie Street in 1920, the nearest churches were the large downtown churches. The "East Side," as it was called, did not have the best reputation. A few years later when some of the church men had picked out the desired church lot the real estate man forcefully remarked, "You don't want to build a church in that neighborhood. You wouldn't get anyone to come." This East Side community could hardly have been called religious. But one major characteristic of this part of town was a tremendous asset in the growth of the church. This was the great community spirit which prevailed. "We all worked together" was a common remark. The neighborhood turned out for every community activity. Before the coming of the Church of the Brethren there was no East Side church to bind the people together religiously.

² NOTE: Permission has been granted by Robert Ebey, a ministerial student at Bethany Biblical Seminary, Chicago, to quote several paragraphs from his thesis, Pioneering of the Brethren in Michigan. The author desires to give him due credit, because it is his home church and in giving the account many interesting experiences as he remembered them from his youth are related which otherwise would have been omitted from this history.

The Ebey home in Pontiac had always been a meeting place for the neighborhood children. While the Ebey family was living in North Manchester, Indiana, Louise had become enthusiastic over their Junior League, and since there were so many children of all ages in Pontiac, she started a similar program there. The children enjoyed the stories so much that they soon brought their parents. The children called it "Ebey's Church," but Mr. Ebey stressed the title, "The Brethren Sunday School."



PONTIAC

Prayer meetings were started and were held quite regularly before
the first Brethern church service was actually held. This first
preaching service was held one Sunday evening during the summer
of 1921 and was conducted by Rev. Charles Deardorff. The theme of
his sermon was, "If you take a group of live coals and spread them
out they grow dim and die in a short time, but if you rake them together they glow and produce warmth." Nearly a hundred persons
heard this sermon from the front lawn and porch of the Ebey home.
Brother L. T. Holsinger held the first revival service in the Ebey
home during January, 1922. As many as sixty-five were in the
home at one time during these revival meetings. At the close of
this revival meeting the first haptisms were administered by the
Church of the Brethren in Pontiac and the first communion service
was held.

The writer can remember a few services in which the home actually overflowed with people. One service in particular, within his mem-

ory, was attended by so many people that the preaching was done from the front doorway with the preacher facing the house. The dining room, the living room, the kitchen and the bedroom were all full. The writer was with a group of youngsters sitting on the stair-steps peering out between the bars of the banister. More people were upstairs listening as best they could while still more persons were on the front porch and lawn.

Many of the early prayer meetings were directed by ministers from the various Pontiac churches. At one of these the Nazarene minister who was in charge asked each individual to name the church to which he belonged. Mr. Ebey answered, "The Church of the Brethren." The minister asked him what creed they followed and his reply was, "The only creed we follow is the New Testament, but we follow such practices as feet washing and—" At that the minister threw up his hands and retorted, "Feet washing! Oh, there's nothing to that." But a good Mennonite woman effectively replied, "Well, if you don't think there's anything to feet washing you'd just ought to try it sometime."

During the summer of 1922, the church lot was bought and an old school shack was purchased and torn down for building materials. Though only seven years old at the time, the author [Robert Ebey] has the pleasant memory of helping to pull nails and of doing other simple tasks which delight any boy. Grandpa Crumrine, a carpenter, had started the building on July 3, 1922, but July 4th showed the greatest progress. Since it was a holiday from regular jobs, the men turned out in a body to build the church. They began at daylight and were served breakfast and dinner at the church by the women. By night the four walls were up, the floor joists were in, and they were ready for the rafters. On July 14, 1922, the first service was held in the church even though the windows and doors were not yet in. Several persons, too timid to come in, listened to the music and the sermon from the street.

The church now is situated in one of the most desirable parts of the city, at 46 North Rose Lawn Drive, on a beautiful street, within a few blocks of the junior high school building and within one block of the street accessible to city transportation.

Brother John R. Snyder of Pennsylvania held the first services in the church building, beginning before the doors and windows were placed. At the time, July 1922, three were baptized. In September 1923 Brother George Mishler of South Whitley, Indiana, conducted a two-week revival, which resulted in twenty-nine conversions. In the spring of 1925 Brother George H. Killian conducted a revival, baptizing eight. In March 1924 Brother J. Edwin Jarboe held a revival which resulted in twenty-two conversions. The work of faithful leaders was producing a harvest.

During May 1926 Brother Homer A. Schrock of Middlebury, Indiana, conducted the dedicatory services for the new church. Brother C. L. Wilkins was the first elder. The ministers from Detroit served in the preaching program and in other ways during the beginning of the church. The young people of the Live Wire class have been of great service in building the church. By means of social activities and freewill offerings they have furnished money to provide comfortable chairs for the church in addition to furnishing very enjoyable work for the people of the community.

The first daily vacation Bible school was directed by Sisters Helen Forney and Velma Clannin in August 1926. The enrollment was sixty-nine with an average attendance of forty.

The district and general mission boards have continued to encourage the Pontiac work by their financial support, services, and counsel, which are greatly appreciated by the people there. An unusual opportunity came to the congregation in 1933. Liquidation terms were negotiated with creditors of a certain Pontiac bank that held the mortgage. Church funds on deposit in this particular bank were released in connection with the settlement. There was great rejoicing in the church when this opportunity was made available and a mortgage-burning service was held.

Sister Mary L. Cook was secured as pastor of the Pontiac church and was duly installed by Elders L. H. Prowant and A. O. Mote, members of the district ministerial board, early in the summer of 1934. The work of the church moved

forward in a very commendable manner under her able guidance.

Brother Claude E. Trombley, who succeeded Sister Cook as pastor, left in January 1942 to a new field of service. Under his guidance and ministerial leadership the interest continued to increase.



PONTIAC VACATION BIBLE SCHOOL

Brother L. W. Shafer, the present pastor and elder, began in April 1942. The church is having a far-reaching influence in the surrounding area, and he reports very good interest and attendance.

During the last five years the following persons have been called into the leadership of the church. Brother Robert Ebey was licensed to preach, and on June 19, 1938, was installed into the ministry. John E. Miller and Galen Joseph were elected to the deacon's office.

There has been considerable work done on the building since 1942. New wood has been placed on the side walls of both the church auditorium and the basement. A hard-wood floor in the auditorium, a concrete floor in the basement, church seats bought and refinished constitute other needed improvements. The total cost of the work was one thousand one hundred dollars. A special rededication service was held on September 24, 1944, with Brother V. F. Schwalm, president of Manchester College, giving the address.

Here is a small group of members working in an industrial center to uphold the Christian doctrines as believed and taught by our beloved church.

RIVERSIDE

The first members of the Church of the Brethren to locate in Missaukee County were Moses Burkett and Margaret, his wife. They with their family moved there about 1888. At that time there was a Sunday school being held by the Methodists and the Presbyterians, and Brother Burkett took an active part in it.

These members were not long in making their request to the mission board for preaching services. Accordingly such men as Isaiah Rairigh, S. M. Smith, John Smith, Peter B. Messner and George Stone were sent to supply their wants. Records show that in the fall of 1896 a minister (no name given) in the first degree located there and conducted services in the schoolhouse near by.

The first love feast was held in Brother Burkett's home, and Brother J. M. Lair of Custer, Michigan, officiated. He was sent by the mission board. The work at that time was in the limits of the Sugar Ridge congregation, of which Elder Isaiah Rairigh had the oversight. The first council meeting was held on November 27, 1897. Fifteen members were present. The first Sunday school was organized in

the summer of 1901. The church was organized into a congregation on December 30, 1902, near McBain with a membership of about twenty-five. Brother J. M. Lair was chosen the first elder. The house of worship was thirty by forty feet. It was built in 1903.

Prayer meetings, singing schools and Christian Worker's meetings were a few of the activities of the church while it served the community. It was disorganized in 1925. The building was sold to the Holland Lutheran people.

RODNEY

The Rodney church is situated three miles north and one mile east of the village of Rodney. Sometime late in the fall of 1880 Brother Matthew Holsworth, a member of the then-called German Baptist Brethren Church, from the West Thornapple congregation of Ionia County, moved to Rodney with his wife and family. They settled on an eighty-acre tract of timberland. The country being new, he with his wife, three sons and one daughter, began to hew out a home for themselves.

Brother Holsworth was here about three years without contact with any of the Brethren. The loneliness of being away from the church made him resolve to visit the home church at Elmdale and attend the love feast in the fall of 1883. Here he made known to the Brethren his desire for church privileges at Rodney. His request came to the attention of Brother David Baker, who soon informed Brother Zachariah Albaugh. Both of these brethren lived in the congregation then known as Saginaw, now called Elsie.

Brethren Baker and Albaugh decided to go to Rodney for a week of meetings during the week of December 10, 1883. This meeting resulted in the baptism of Brother Holsworth's wife and Carl and Caroline Jehnzen, parents of William F. Jehnzen. At the close of the meetings, Brother Baker announced that he would return in January of 1884 for another week of meetings. He was able to carry out his promise, which resulted in the baptism of Brother Holsworth's daughter Lena and William F. and Emma Jehnzen. This was done in a body of water covered with two feet



RODNEY

of ice. Brother Baker did much personal work and instruction in matters pertaining to the Christian faith and the practices of the Brethren.

In February of the year 1884 Brother Isaiah F. Rairigh from the East Thornapple church came and held three meetings over a Saturday and a Sunday. The church was promised monthly meetings, but because of the snow blockade no meetings were held. Then again in April 1884 Brother George Stone from the New Haven church came and held three meetings on Saturday and Sunday. From this time on monthly meetings were held over a period of several years by ministers sent by the district mission board.

In June 1886 the first communion was held in the Rodney church in an unfinished home. It was decided at this meeting to organize the church into a separate congregation. The members living in this section of the state did not belong to any of the other organized churches. The organization was carried out with a charter membership of eighteen. A choice of a deacon resulted in the selection of Brother William F. Jehnzen

Sometime in 1887 or 1888 the congregation decided to undertake the building of a church house, with building material being at a low cost. The elder of the church took the matter up with the district mission board, who in turn consulted the General Mission Board, with the result that two hundred fifty dollars was given for the new building. The district mission board suggested a building twentysix by forty feet in size. In 1889 the church was completed, excepting the plastering, and was thus dedicated. The church went forward in its new building for a number of years with church services and Sunday school. In 1897 the church, being unable to secure an evangelist, prepared a paper for the district meeting asking that the district appoint a state evangelist who would hold meetings in churches requesting them. The petition was granted. Brother John M. Smith was appointed as the first evangelist. That same year he held a meeting in the Rodney church which resulted in the baptism of eleven young people from the families of the church. This church, organized almost sixty years ago, has baptized a large number of people.

In March 1941 Brother and Sister L. H. Prowant came to the pastorate and rendered faithful service until his death in August 1945. The predecessor of Brother Prowant was Brother Ezra Flory. This was the last place of service before his active and helpful ministry came to an

end. Brother Arthur Whisler now conducts Sunday services and ministers to the congregation since the death of Brother Prowant.

The death of Brother William F. Jehnzen, Sr., a charter member and a staunch supporter of the church from the beginning, occurred February 17, 1944. His passing was a great loss to the community.

The church building was remodeled in 1945 to give better accommodations for the district conference which convened there in August of that year.

SHEPHERD

The Shepherd Church of the Brethren was built four miles north of Shepherd by the Baptist denomination in 1881. The cornerstone of the church was laid on June 29, 1891, but the church was not ready for dedication until May 14, 1895.

The first load of stone for the church was hauled with a team of oxen driven by girls from the church. Logs were donated and sawed into lumber for the new building by the consecrated men who desired to see the kingdom go forward. The late Rev. A. P. McDonald supervised the building of the church house.

The Church of the Brethren bought the church building from the Baptists in 1915. It should be noted that the Brethren, through the district mission board, had had preaching once a month from 1910. The Brethren gained full possession of the building on July 1, 1915.

Elder C. L. Wilkins, president of the district mission board at that time, was the first minister to respond to the opening of this field of work. Other ministers who visited the Shepherd church while it was still a mission were Brethren Levi Baker and J. E. Albaugh of Elsie and David Sower and Joseph Sherrick of New Haven.

While attending college at Mt. Pleasant, Brother Conway Tyson of McBain often came to Shepherd on Sunday and brought helpful messages. Brother Tyson held one series of meetings during the Christmas week, which resulted in two uniting with the church.



SHEPHERD

The petition for a church organization was granted by the New Haven church. On April 10, 1915, under the direction of Brethren C. L. Wilkins and J. A. McKimmy, the Shepherd church was organized with sixteen charter members.

Elder Harvey Stauffer and wife bought a farm near the church at the invitation of the mission board and the local church, and he became the first resident minister and elder. He was the presiding elder for many years. Reuben Boomershine served the church as pastor for two years—1928 to 1930. Rev. F. H. Barr in 1927, and Rev. Chester Baird in 1934, each served as a summer pastor. Brother Charles A. Spencer was called to the ministry here in August 1918 and was ordained to the eldership in 1922. He was the elderin-charge for a number of years. Both Brother Stauffer and Brother Spencer have given their ministerial services without financial compensation. They worked their farms and gave their time to the Lord's work. Brother David P. Schechter and wife served the pastorate from April 1937 to March 1942.

The Shepherd church has grown through the years. Brother I. R. Beery of Pleasant Hill, Ohio, was their evangelist in April 1939; twenty-six united with the church.

Two were licensed to the ministry at the council meeting on March 4, 1940: Brother David Oliver Schechter and Brother Glen Stauffer. By consent and vote of the church Brother Schechter was installed into the ministry at the Battle Creek church in April 1941.

Pastors who have served in recent years are: Fred Butterbaugh, June to August, 1942; Ernest Jehnsen, September 1, 1942, to August 31, 1943; Charles A. Spencer, September 1, 1943, to June 1, 1944; Kenneth Hollinger, June to August, 1944. A call was extended to Brother and Sister Ralph L. Fry of Northeastern Ohio, who accepted and began a full-time pastoral program September 1, 1944, to cover a three-year term of service.

Through the years many improvements were made on the building. The basement was put under the church and a new furnace was installed in 1919. A little later came the electric lights and the division of the basement into classrooms. Preparing for the district meeting, which was held in August 1939, caused the church to plan a number of improvements that year. A well was drilled and the water was piped to the kitchen. A front stairway to the basement was put in. Drapes and a railing were placed around the pulpit platform. The furnace was moved from the center

of the basement. A new material was put on the basement ceiling. The walls, ceiling and floors were painted. The district meeting brought a great blessing to the people. To the many of them who had never attended a district meeting it was a great inspiration. There was a splendid spirit of co-operation manifest among all in the community.



"WHEAT BEE," SHEPHERD CHURCH

The program commemorating the twenty-fifth anniversary in 1940 marked a high light of that year. The celebration of one quarter of a century of active Christian service in a rural section of the district caused joy in the hearts of the members and friends of that church. The leadership of Brother and Sister David P. Schechter and their colaborers in arranging this program engendered a wonderful spirit of fellowship.

More recently the church purchased new pews, and a hardwood floor was laid at the time the pews were installed. This was climaxed with a rededication service and a love feast. The church operates a farm-parsonage. The men's work group is cultivating the land. The proceeds of this project are used to give financial support to the pastor. This is the first rural church in our district to make this venture.

SUGAR RIDGE

The Sugar Ridge Church of the Brethren, situated just a short distance from Custer, was built in 1894. Sister Ella Williams, who is the only surviving charter member of this church, was also the first member of the church to find a residence in this community. She and her husband settled here about 1880.

For some time they were without religious services. Joined by Brother and Sister Dague and Brother and Sister Henry Saunders, they were instrumental in securing the services of Brother Berkebile of Wauseon, Ohio, for a series of revival meetings, which were held in 1883. During this series of meetings nine members met at the home of Brother and Sister Dague for the purpose of organizing the church. Brethren Dague, Williams, and Jacob Shuelmeyer were elected the first deacons. The nine charter members were Brother and Sister Dague, Brother and Sister Williams, Brother and Sister Saunders, Brother and Sister George Meyers, and Brother Shuelmeyer.

In the following June the Kree and Mahler families moved here and Brother Will Kree was elected the first minister in this church. Services were held in schools, homes, barns and groves, depending upon the weather. Communion services were held in the barn on the Dague farm.

Gradually the membership grew as new members moved in. In 1893 Brother and Sister Israel Fisher came. The following spring Brethren Fisher and Mahler were elected deacons, and at the same council Brethren Fisher, Mahler, and Weirich were appointed a committee to see what could be done toward the building of a suitable house in which to worship. Five of the members donated two dollars each to buy the land on which the church now stands. The work of clearing the land of trees was done by the members. The church gets its name, Sugar Ridge, from the great number of sugar maples which grew on this land.



SUGAR RIDGE

The building committee of the mission board donated one hundred dollars and the churches from which the members formerly came gave enough more to get the building program well started. Many days of hard work by the various members followed, and on the evening before the day set for the dedication, the shavings were swept out of the building and another Brethren church was ready to be put into the service of the Lord.

Brother John Lair arrived soon after the church was first used, and from his arrival until several years later he served the church as elder. Some of those who came to this community shortly following the building of the church were the Teeter, Cable, Harter, Engle, and Saxton families. All of these families had much to do with the upbuilding of the church, which steadily grew to be a factor in the growth of the country round about.

At one time members from this church traveled to Fern, Fountain, East Riverton, Elm Flats, and other places to hold church services. With the help and guidance of the ministers of this church the following churches were later organized: Hart, Long Lake, Marilla, Lake View, Homestead, and Onekama.

About 1910 a large wing was added to the east side of the church, and in a few years a large full basement was put under the entire building, which equipment helped the church to meet the spiritual needs of the community.

The membership increased steadily through the years. A large daily vacation Bible school is carried on each year. The church is well organized with a pastor's cabinet, a men's club, a ladies' aid, a B.Y.P.D., nine separate classes in the Sunday school, a young people's chorus, and a mothers and daughters club. Such a well-balanced organization assures them of a working church. Seldom does the superintendent of the Sunday school have to worry about filling any teacher's place, but if a teacher is needed there are always some willing to teach; it is the same way in every branch of the church. A worker asserts: "We feel that the Lord has surely been good to us in the building and growth of our church, and the least we can do to show our gratefulness to him is to do our part in advancing his kingdom here in this community."

Brother and Sister Homer N. Kiracofe were called to the pastorate in June 1941. Sister Kiracofe is the daughter of the presiding elder, Brother B. A. Miller. Brother Miller has been a resident minister for many years and also the

presiding elder. Brother Kiracofe is a graduate of Bethany Biblical Seminary, Chicago. The district elders' body voted to advance him to the eldership, and he was ordained in September 1944.

The church elected the following deacons in April 1943: Brother and Sister Alva Kirkman and Brother Halley Wilson. This same spring the church celebrated the fiftieth anniversary of the erection of the church building with a significant program. The occasion brought much rejoicing in the achievement of a half century of Christian work.

The district conference was held at this church in August 1944. Prior to this meeting some improvements were made to the building which enabled the members to care for the large attendance. Many changes in the community could be noted by those who had attended the district meeting there in 1915. Brother J. Edson Ulery and Brother Samuel Bollinger, who served on the elders' body then, were privileged to be in attendance at this district conference.

SUNFIELD

There were thirty-five members at the time of the organization of this church in September 1877. The first elder was Isaac Miller of the Woodland church. The first communion was held on October 13, 1877, in Benjamin Fryfogle's barn. Soon after the organization the church became interested in missionary work and a missionary fund was started.

The first district meeting in the Sunfield church was held sometime in the spring of 1881. Since that time the church has been host to the district conference in 1889, 1896, 1907, 1919, and 1940.

During the summer of 1882 the present church house was erected. It was dedicated on December 23. The ma-

terial for the house had been prepared and gotten in readiness in 1881. The dedicatory sermon was preached by Elder George Long. Other ministers present on that occasion were Eliezer Bosserman, Daniel Chambers, J. G. Winey, and Jacob Kepner. In the evening the first communion was held in the new building.



SUNFIELD

In August 1882 Brother Peter B. Messner and wife left Albion, Michigan, and moved into the Sunfield church territory on a farm which he rented from E. J. Wescott. One year later they moved into a new house which they had built on twenty acres of land purchased from Brother Benjamin Fryfogle. Peter Messner, his wife, his sister and his brother-in-law were baptized on Sunday, October 16, 1881, by Benjamin Fryfogle. These were some of the first members to unite with the Sunfield church. Peter Messner was elected to the ministry by this church on December 22. 1882. At this same meeting Brethren John Peiffer and Basil Wells were chosen as deacons.

On June 10, 1899, at the age of forty-six, Brother Henry W. Smith was called to the ministry. On December 2, 1905, he was ordained as elder. He served the church as minister and elder for seventeen years. When the church was remodeled he gave freely of his time and also assumed his share of the financial burden. Because of added responsibilities brought on by an enlarged church program, Brother Smith felt that the ministerial responsibilities should be taken over by younger hands.

In 1917 Brother Roy E. Miller of Rocky Ford, Colorado, accepted the call of the church to become its first part-time pastor. Under the leadership of Brother and Sister Miller the church grew rapidly. In 1918 Brother Miller accepted the call to serve the Grand Rapids church.

Brother John Bjorklund and wife, then living in the South Woodland congregation, accepted the call to take over the pastoral work in the Sunfield church in 1918.

In 1919 Brother Gilbert George and family of the Woodland Village congregation moved on a farm in the church vicinity. Brother George willingly accepted the ministerial duties and served the church faithfully for two years.

Brother Royal Frantz, a resident minister elected in 1919, has been faithful in the activities of the church there and in the district. He has been active in the preaching program and the work of the church school. He and his family have made a wonderful contribution in the church by their music leadership. When the church was without a pastor, Brother Frantz assumed the ministerial responsibilities.

Brother S. B. Wenger of Grand Rapids served the church as part-time pastor in 1921.

In 1922 Brother Archie L. Patrick was secured as parttime pastor. Brother Clarence Shockley served the church



YOUNG PEOPLE'S CLASS OF THE SUNFIELD SUNDAY SCHOOL ORGANIZED UNDER THE NAME OF "THE STRAIGHT LINE CLASS."

The picture was taken August 18, 1915, and was furnished by Mrs. William Gow. Front row, left to right: Edith Frantz Cheal, Martha: Partic Gielland, Werthan State Cheal, Martha: Partic Gielland, Werthan Second to Wieselerd, Mac Clerk Frantz, Ena Barrum, Eva Cheal Brownt, Cora Ives Prince, Mildred Hunt, Vera Flewelling, Sidney Brown; third row: Archie Gorbam, Ernest Frantz, Homer Harrison, Orvin Smith, Dan Wise, Archie Cheal, Earl Harrison (decreased).

as summer pastor in 1924. Under his leadership the Sunday school enjoyed its first vacation Bible school.

The remodeling of the church was begun in 1924 and on June 26, 1927, it was rededicated. Brother J. Edson Ulery had charge of the service and preached the sermon.

In 1928 Brother Mark Schrock accepted the call to become pastor at Sunfield and Woodland Village. The circuit plan worked very well and both churches progressed. Brother Ervin Weaver was called to serve the Sunfield and Woodland Village circuit in 1929. He served this circuit for two years. Brother and Sister D. H. Keller of Battle Creek served the church as pastors from 1934 until Brother Keller's death in February 1940. Sister Keller continued in the pastoral duties until September 1, 1940.

Brother Walter G. Fisher served as pastor from 1940 to 1942. Brother Hiram W. Peters of Lansing was the elder-in-charge for several years. Brother and Sister H. V. Townsend were called to the pastorate in September 1943. The installation service was held on Sunday, September 19, 1943, with Brother Walter M. Young of Lansing officiating. Brother and Sister Townsend accepted the call to the pastorate of the Battle Creek church and terminated their pastoral service here on February 1, 1946. The church, under their supervision, inaugurated a very active program of Christian teaching and nurture.

Within the past five years the church has called to the deacon's office Brother and Sister Delmond Frantz and Brother and Sister Donald Collier.

New carpet for the church aisles was purchased by the women's work group. Their women are energetic and always working in the interest of others. New hymnals have been purchased recently. The church has been painted. Four heifers for Europe have been donated by the men's work.

Here is a rural church radiating a spiritual influence over a large section.

THORNAPPLE

The members of the Church of the Brethren who first settled in Eaton, Barry, Ionia, and Kent counties in Michigan began to assemble in their homes and sometimes in small schoolhouses to worship. Ministers from Indiana came at



THORNAPPLE

infrequent intervals to preach the Word. These ministers, we are told, never failed to find earnest listeners hungry for the "Bread of Life."

About 1867 or 1868 the Thornapple church was organized. In 1870 their first house of worship was built. It was situated on the county line between Barry and Ionia counties. The Woodland church was a branch of this congregation then. All members living in Ionia, Kent or Ottawa County and adjacent territory north were reckoned as members of the Thornapple congregation.

The second house of worship, one mile south of Elmdale, was erected about 1878. It was named the West Thornapple church. The third house was built on the corner of S. M. Smith's farm, one-half mile south and one and one-half mile east of the center of Campbell Township, in the summer of 1888. This is the building that is used at the present time by the Thornapple congregation.

A house of worship was purchased in Lake Odessa in 1907, and a Sunday school was started there. Preaching services were conducted by the Thornapple church for a year or more. Some time later the work was discontinued and the house sold to another denomination.

In 1913 the Grand Rapids church was organized; to it then was assigned the major part of Kent County and all of Ottawa County. In 1914 the Elmdale congregation was given a separate organization. This further depleted the territory left to Thornapple and made a very large reduction in her membership.

Peter B. Messner was advanced to the second degree of the ministry at this church on June 13, 1891. He was ordained to the eldership in February 1907. His preaching was almost entirely confined to this congregation. Yet he gave much of his time to the work of the district.

Brother R. J. McRoberts served as pastor and elder of the church for a while, and he is now the presiding elder. Brother Dean Frantz, a student in Bethany Biblical Seminary, was the summer pastor from June to August of 1943. Brother Stephen A. Weaver was the pastor for a time. He served on the district board of Christian education and as the director of adult education. Brother Carl Welch came to the church as pastor in 1945.

Recently elected to the deaconship were Brother and Sister Russell M. Hartzler. Brother Hartzler is serving on the district men's work council as director of the heifers-for-relief project. Brother and Sister Orville Deardorff are also serving in the deacon's office. Sister Deardorff is a member of the district music board.

The church has been remodeled and the interior redecorated within the past five years. The improvements included the installation of a new pulpit platform and the addition of a church kitchen and a young people's room.

All of the changes were made possible by the local members and friends donating their time and co-operating in a spirit of brotherliness for the benefit of the church. The church has purchased the adjoining property, a house and three acres, for a parsonage. This fine rural church is now well equipped to minister to the needs of this community.

Due recognition may well be given to all the brethren and sisters, including all ministers and deacons called to office in this church, who served the Lord in this area of the district, who were faithful in attendance, and who shall in nowise lose their reward.

Seven district meetings have been held in this church. The first ever held in this state was here on May 1, 1874. The last to be held in this congregation was in 1914.

VESTABURG

Emanuel Bollinger and family moved into the bounds of the New Haven church in the spring of 1883. In the fall of the same year they moved on a farm two miles north of Vestaburg. This was close to the Skidmore schoolhouse. A short time afterwards there was a meeting of the elders: D. E. Chambers, Eliezer Bosserman, George Stone, Jacob Tombaugh, and Jacob Kepner—all now gone to their reward. They met to consider the future work of the church in this vicinity.

The meetings were first monthly and then semimonthly. The membership was still a part of the New Haven church. Some new members moved in and some were received by baptism. In 1901 the Crystal church was organized in Ferris Township and the members at Vestaburg became a part of that congregation.

In the meantime Samuel Bollinger, Joseph Sherrick and David Sower were called to the ministry. Brother Samuel Bollinger, with some help, continued the work at the same schoolhouse.

In 1905 a church was built at Vestaburg. It was dedicated on July 8, 1906. Within a year the Vestaburg church was organized. Isaiah Rairigh was the first elder. Brother Samuel Bollinger was the elder and pastor for a number of years. The church was disorganized in 1940. The members became affiliated with the Crystal church. The building is no longer standing.

WOODLAND

It was in the spring of 1873 that a meeting of the early Brethren settlers in the community of Woodland was called. The people met at the home of Isaac Smith (now Owen Smith's farm). It was here on that date that the Woodland congregation of the Church of the Brethren was organized. This congregational territory was large—comprising about five counties. These settlers had come from Ohio—a number having settled near Woodland as early as 1868.

Preaching services were held alternately in the Old Brick schoolhouse, on the Woodland-Castleton township line, and the Galloway schoolhouse, one mile east of Woodland village. Love feasts were held in barns of the members of the congregation. The first love feast was held on June 14-15, 1874, at Brother Isaac Smith's, six and one-half miles northeast of Nashville.

In 1875 the present church lot was deeded by Henry Smith and Mary, his wife, to the board of trustees: I. N. Miller, Enos Crowel, and Benjamin Fryfogle. A frame building thirty-two by forty feet was erected on this lot the same year. In 1887, the building being too small to accommodate the congregation, an addition of sixteen feet

was made to the house. In 1907 it was remodeled by veneering with brick and putting a basement under the whole structure.

For the first nine years after the organization of the congregation the public service of the church was limited to preaching services. On June 18, 1882, the first Sunday





WOODLAND Left: the country church; right: the village church.

school of this denomination in this community was organized with Brother John M. Smith as superintendent and Edward Fisher as secretary. The fact that one hundred seventy-one names appear on the first membership roll of this Sunday school shows the interest and trend of thought of that time.

The ministerial service, with but few exceptions, was given by those who had their homes in the community and had interests which were larger than their own particular church and denomination. The services of these ministers were rendered without stipulated salary or compensation during all the years from the organization until the last two years of the service of Brother J. M. Smith, although some voluntary aid was given to them from time to time. The longest service was that of Brother Smith, who served a little over fifty years and left an impress upon the life of the community which only eternity will reveal.

From its beginning the leadership in this church has been interested in the cause of missions, evangelism, and religious education and from time to time the official directory has been changed to meet the changing needs in these fields.

When the need for more religious instruction for the children was being partially met by introducing the daily vacation Bible school among the Christian churches, this church was the first in the community to hold such a school for instruction in religious education along nonsectarian lines.

Because of the long distance some had to go to attend church, services were held for a time on Sunday afternoons in the Woodland town hall, and as older members left their farms and went to live in the village a need was felt for a church of their own there. The German Methodist Episcopal church building not being used at that time, it was purchased and rededicated soon afterward. In the fall of 1913 this church was organized as a separate congregation. Brother G. F. Culler was its first pastor. He and his wife had much to do with the progress made at Woodland village during the period when services were held there. After the death of Brother Culler the church called Brother Mark Schrock, Brother Ervin Weaver, and Brother H. V. Townsend to its pastorate. In the fall of 1936, because of the nearness to the original church and because the need which called out its organization no longer existed, the church in the village was closed and its members again united with the south church in worship services.

Brother H. V. Townsend, aided by Sister Townsend, faithfully served the congregation as pastor and elder for many years. He terminated his service as pastor on September 1, 1941. He is the present elder-in-charge.

Brother and Sister Arthur L. Dodge of the Black River church, Northeastern Ohio, were called to the pastorate in 1941 to succeed Brother Townsend. The pastoral program



WOODLAND PARSONAGE

of the church was under their leadership until 1945. Brother Dodge was a member of the district ministerial board. Brother Robert Ebey became the pastor in 1945.

Several important and significant projects have been undertaken in recent years. On September 16, 1942, at a special called council, the church voted to purchase the J. Harve Townsend property to be used as a parsonage. The house was remodeled and modernized during the years 1943-44. The pastor and his wife moved into the parsonage in August 1943. A campaign to raise the balance due on

the property was carried on through the summer of 1944. It was dedicated free of debt on July 30, 1944. The parsonage is situated one and one-quarter mile west of the Woodland church on State Route 43.

It can be said that this is an influential rural congregation. It is situated in a thriving section of the county. The ministry and the activities of Christian teaching will be a source of spiritual blessings to the entire community. The membership is the second largest in the district.

WOODLAND VILLAGE

(Refer to the Woodland history and the Appendix.)

ZION

In 1908 Brother W. E. Mason and family moved from Northwestern Ohio and located in the vicinity of the present church building. After residing here for some time he decided it was a good neighborhood in which to live and that farms could be purchased very reasonably; so he had a notice published in the Gospel Messenger. The district mission board was informed of this new field and Brother S. M. Smith was sent to investigate. In 1910 Brother Smith conducted services in a school building one mile west of where the present house of worship is situated. He was the first minister of the Church of the Brethren to preach in this county. He sent to the Gospel Messenger a very favorable report of the possibility of effecting a church organization in this community. Then in the fall of 1910 six families including three deacons were located here. Elder John P. Bowman and family of Tennessee and Brother I. G. Blocher and family of Southern Ohio came in 1911.

On June 24, 1911, Elders S. M. Smith and C. L. Wilkins of the mission board, assisted by Elder Lemuel Hillery of

Indiana, organized the Zion church with a charter membership of fifty. Elder John P. Bowman was elected elder-incharge of the church with Elder I. G. Blocher as assistant.

Brother and Sister Blocher gave free ministerial service to this church from 1911 to 1914. Sister Blocher contributed very much to the work at Zion in those early days. Brother



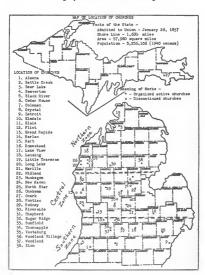
ZION

Blocher relates an inspiring experience that occurred on the last Sunday in June 1913. There was a double service held that Sunday morning. He says: "We were ordained to the eldership and immediately following, a public anointing service was held for Sister Blocher. She left the following Tuesday for the hospital and major surgery. The elders, William B. Neff and John McKimmy, asked that the service be at that time—the first anointing service in that new community and the first very many of our people had ever witnessed. I know a very wholesome impression was made in that crowded assemblage." The anointing rite is a distinctive doctrine of the Brethren. The membership and friends were looking forward at this time with much zeal and high hopes that a new house of worship of their own would be erected in the near future. A committee was chosen and the present site was selected; on this the church was built. On November 14, 1915, Elder C. L. Wilkins preached the dedicatory sermon and remained two weeks in evangelistic meetings which resulted in twenty-one baptisms. This was a great inspiration to all the members.

The building is a fine structure, thirty-six by sixty feet, with a full basement which includes four classrooms and two cloakrooms besides the main auditorium, making it very convenient for Sunday-school purposes. On May 21, 1916, there was a membership of one hundred ten. Sixtynine of these had been received by letter and forty-one by baptism.

Elder Samuel Bowser and family came in 1916 and he, with the other ministers, contributed much in time, means and talent, causing the work to prosper. Elder J. P. Bowman left in 1919, and Elder Bowser in 1922. Others moved away until the membership was reduced to almost one half. Brother William H. Good located there in 1918. He has labored with the church as pastor and elder during these many years. Brother Good has been a good leader in the district. He has been a member of the district mission board for many years. He has been an inspiration to the young people of that area, and he doubtless has inspired worthy motives in the lives of many people.

In July 1939 Brother Willard Atherton was licensed to the ministry, and was installed about a year later. He had been a faithful leader among the young folks, and the church made a wise choice in calling him to the ministry. He was encouraged to continue his training and to go to the Bethany Training School, Chicago. Brother Atherton



has given much assistance to the preaching program of the church during the past five years when he has not been away in school.

In 1943 Brother I. G. Blocher returned to the community and assisted in the preaching and other church work. He was there only a short time—from October to December. It was a joy to have him and Sister Blocher back even for a little while.

Brother John Meiser and Brother Wilbur Good have been elected as deacons.

A new furnace was installed a few years ago. The interior of the building was redecorated in 1944. In October 1944 five heifers were dedicated for the Brethren Service Committee to use for relief work. Four of these were over one year old. Such Christian service is invaluable. It cannot be measured in dollars and cents.

A faithful leader in this church says: "We have discouragements, of course. However, it is a joy and satisfaction to have those who can be depended upon and who do what they can to help the cause of Christ."

CHAPTER V

STRENGTH AND WEAKNESSES OF EXISTING CHURCHES

Looking at the district as a whole, one might conclude that all the churches are doing more than average work in advancing the cause of Christ locally and in the brotherhood. Yet in making a closer observation of each local church, it is evident that a few are far in advance of others in that respect. Of course the factors which enter into such a condition cannot always be determined. The evaluation of one particular church is difficult, for some of the churches are likely to have a greater number of able and aggressive leaders than others do. And we know that many of the churches in Michigan are suffering because the greater part of the responsibility rests upon one or two individuals who soon become discouraged when accomplishments are slow. Consequently the work drags. It is a fact that many of the churches in Michigan are not strong because they are in need of more leaders.

For a church to be small in numbers does not always indicate that it is weak in activity. The strength of a church lies in the hands of a few who are sound in the principles of the church. Such a little group will soon give impetus and direction to the whole body. If a church that is small would have enough insight to pick out and produce leaders it would soon become strong and influential. The histories of the congregations as recorded in this book reveal only in part the conditions as they actually are.

Again, the strength of a church exists in the body of members that make it up, whether many or few, in proportion to the spirit of love that unites them in one common pur-

pose. Weakness is usually the result of disunion. Disruption is mostly caused because the spirit of love is absent. So, when a church, smaller or larger, keeps united in fellowship and love that church will manifest sufficient strength to overcome any problems. The forward look or the spirit of making any advance does not seem to be prevalent in over one half of the churches in Michigan. It does appear that these are unconcerned about taking a forward step in church work. So unity is essential, but along with it must be exercised wisdom and vision in planning the program. Unity with vision will inevitably produce a strong church.

There seem to be a great many of our churches that fail to outline a definite program. They fail to plan for the future. This doubtless is the reason for their retrogression. It usually is true that in those churches with pastors giving full or part time to the planning and promoting of the work there is found a keener interest. More people are contacted and the spiritual side of life is satisfied. Hence the church with a planned and definite program of work is stronger. It naturally follows that the church with an active program is drawing people. When the souls of people in a church are fed, that church is alive and growing. This requires the wholehearted co-operation of elder, pastor and people. It requires the spirit of giving and taking. And where the church people are eager to share and labor for Christ's sake and his cause, there you will find a strong and active church.

A few of the churches are eager to improve their methods in every phase of their work. They recognize their problems and work for more efficiency in both church and church school. Such churches fall into disintegration when methods go unheeded. They are satisfied to carry on as they did several decades ago. These are at a standstill or

going backward. The needs of the community in which such a church is located suffer tremendously. It is because of these needs that every organization and department of the local church should work toward the one objective of making it better. Proper methods are essential if much achievement is going to be realized.

So the churches that are working to this end possess elements of strength. Those that are emphasizing the whole church program—evangelism at home and abroad, stewardship and the social interests—are the ones that successfully meet the needs of the people and become stronger. It is my opinion that perhaps two thirds of the churches in the district of Michigan are measuring up to such a program. The goals of the brotherhood are met by them. The needs of the community and the church's constituency are getting their consideration. It may be that these are the churches that are privileged to have pastors living there. Of course it is not always true that only churches with pastors are the strong ones. It should be that those receiving pastoral service ought to be much stronger. Then let all the churches of the district of Michigan press on with greater earnestness in the work of the kingdom.

CHAPTER VI

SURVEY OF DISTRICT BOARDS AND COMMITTEES AND HOW THEY FUNCTION

The district has always organized to keep within the demands and program of the whole brotherhood. It has expanded along every line of activity which the General Conference has deemed important. The leaders have sought to uphold the ideals of the Church of the Brethren in order that people may have a knowledge of the doctrine based on the New Testament.

It was not long after the organization of churches that the need for co-operation arose. They soon felt the importance of grouping together in the promotion of the gospel. As we study the minutes of the district we see the various measures taken to expand the work. These were mostly forward moves.

The earliest churches in Michigan were a part of the District of Northern Indiana. It was in 1874 that the churches in Michigan were organized into a separate district, embracing all the southern peninsula then. Later both peninsulas were included in the district. This meeting was held in the Thornapple church on May 1. It was held in what is now known as the meetinghouse of the Old Order Brethren. This is located on the south line of Campbell Township, Ionia County. It was at this meeting that churches began to assume the responsibility of sharing in the building of the kingdom. We have no record of the list of congregations or how many delegates were represented. The officers for this meeting were: Elder F. P. Loehr, moderator; J. G. Winey and M. T. Baer, clerks. The following year the minutes list eight churches: Almena, Berrien, Black River, Bloomingdale, Christian, Pokagon,



COUNCIL OF BOARDS IN 1945

Reading from left to right, first row: Mrs. L. H. Prowant, H. V. Townsend, M. M. Chambers (chairman), Delmond Frantz, Galen E. Barkdoll; second row: Walter M. Young, Mrs. Orville Deardorff, Miss Elma Rau, Mrs. Fred Mils, M. B. Williams, Russell Hartzler, Mrs. J. J. Cook, Mrs. Mary Guy; third row: Homer Khraoch, Ray Hoyle, Arthur L. Dodge, Stephen A. Weaver, E. S. Hollinger, Charles A. Spencer, L. H. Frowant, W. Arnett, Nettie Senser, Elmer Leckrone.

Thornapple and Woodland. The officers of the previous year again served, and there were fourteen delegates.\(^1\) It was difficult to maintain a close spiritual fellowship in district affairs because of the distance between these and the other churches

Therefore, at the district meeting held at the Sunfield church, February 16, 1889, a decision was made to give the churches in the southern tier of counties to Northern Indiana. This action resulted in the following churches becoming

¹The Missionary Visitor, May, 1907. Page 276,

a part of that district: Berrien, Christian, Bloomingdale (or Chippewa), and Pokagon. The decision was agreeable to both districts.²

The following is a typical district meeting announcement: The District Meeting for the State of Michigan will be held, the Lord willing, with the Brethren in the Woodland district, on Thursday, three weeks before Whitsuntide.

A list of the district meetings together with the officers may be found in Appendix II.

The District Mission Board

(Refer to Appendix II)

Missionary efforts were the outcome of calls from needy parts of the state. There were so many demands that the churches were called upon to give some special attention to the work. Someone must head it. The organization of a district missionary board resulted. It was composed of one minister, one deacon and one lay member. The duty of this board was "to see that the gospel was preached where there were favorable openings." Each local church was requested to support the new venture by sending an offering twice each year to the treasury.

At the district meeting held in 1904 at the Sugar Ridge church a new plan was adopted. The board was increased to five members. They were authorized to enlarge the missionary program by employing one or more evangelists as the means would allow. These were to be reimbursed for their expenses and compensated for their services at the rate of \$1.00 to \$1.25 per day for time spent in the work, exclusive of Sundays. The board was also given the privilege of appropriating some of the money raised for renting, buying, or building meetinghouses.

² At the present time there are three Michigan congregations which are parts of other church districts: Buchanan and Florence of Northern Indiana, and Adrian of Northwestern Ohio.

³ Brethren Almanac, 1876. Page 21.

A first trace of a district budget came at the meeting of 1906, which voted that \$500 be raised during the current year by the fifteen churches for the support of the district work.

We learn something of how this board functioned during the early years through an article by Elder Peter B. Messner.

The work of the Missionary Board in the past has been principally in the rural districts, keeping up preaching appointments at new points where a few members were located, and assisting weak Churches by holding series of meetings. City work has been attempted on a small scale a few times but nothing permanent has yet been done, and last District Meeting decided in view of the heavy expense which would have to be met to carry on city work and seemingly much more favorable openings in the rural districts and small towns, that we do not think best to open a city mission at this time ⁴

A state requirement made it necessary for the district to take action to incorporate the mission board under the laws of Michigan. It was presented to the district meeting at Onekama, August 29, 1913, and the following resolution was adopted:

Whereas, it is the wish and desire of the delegates and representatives of the congregation or association of congregations constituting the annual district conference of the Church of the Brethren to possess corporate powers in order to effectuate the purpose of such organization, and

Whereas, it is the wish and desire of said conference to elect trustees for such purpose and to delegate the corporate name thereof, be it hereby

Resolved, that a Board of five Trustees be elected at said Annual District Conference, and be it further

Resolved, that such trustees and their successors in office be and shall hereafter be known by the name of "The Trustees of the Mission Board of the Church of the Brethren of the State of Michigan." 5

A certificate of incorporation of the trustees of the mission board of the Church of the Brethren of the state of Michigan

⁴ Missionary Visitor, May 1907. Page 277.

⁵ District Meeting Minutes, August 29, 1913.

was then executed. This was dated on August 29, 1913, and signed by the state official and members of the district mission board—C. L. Wilkins, chairman and moderator, J. Edson Ulery, D. E. Sower, S. M. Smith, Peter B. Messner.

District Ministerial Board

(Refer to Appendix II)

One of the very important and vital boards of the district is the ministerial board. The work of this board touches many aspects of the church life. Of course their task is chiefly concerned with the work of the ministry. They have the responsibility of installing pastors, conducting the licensing and installation of ministers, and officiating at the ordination of elders. One important phase of their work is to seek and encourage young men to enter the ministry.

The first organization of the district ministerial board was effected about 1920. Records show that there was a ministerial association before this, but its purpose was not the same. It was for inspiration and fellowship.

A few churches in the district have availed themselves of the opportunity of securing students from Bethany Biblical Seminary, Chicago, and other places, for summer pastoral work. This is beneficial to both the student ministers and the churches in need of such service. Names of summer pastors who served churches in the district may be found in Appendix II.

District Board of Christian Education

(Refer to Appendix II)

A rising interest in the training of the children of the church occurred about the beginning of the century. It first showed forth in the appointment of Sunday-school secretaries. These were responsible for the promotion of more and better Sunday schools. Schools were encouraged

ANOMEDER

CHRISTIANS OF INCORPORATION OF TRUSTEDS

MISSION BOARD OF THE OUTSIDE OF THE RESPECT

OF THE STATE OF MICRIBAN

I. G. L. Wilkins, the moterator of the Annual District Conference of the Church of the Brothern, which conference is composed of delegates or representatives of congregations, or as association of congregations of the Church of the Brothern in the District comprising: All of the state of Michigan, excepting the south tier of counties therein , do hereby certify that at a meeting of said district conference, presided ever by me, and held in the Village of Onekous and State of Mishigan, on the 29th day of August, A. D. 1915, and conducted according to the rules and regulations of said conference, and thereby present at such meeting a majority of the members constituting such conference, and said conference desiring to sequire and pessess corporate powers in order to effectuate the purposes of its organisation, the following memod persons, to-wit: C. L. Vilkins; J. Moon Flory; B. R. Souer; S. M. Smith; Peter B. Hossner, were duly elected as trustees in pursuance of Lot 141 of the Public Acts of 1905 of the legislature of the State of Hickigan, ontitled "An Act to provide for the Broomtion by Religious Societies of Corporate Pewers for certain Purposes", as sminist,

I further certify that in compliance with the action taken by said District Conference such trustees and their successor. In office chall heracture be known by the same of "The Thrustees of the Mission Scart of the Church of the Erwithern of the State of Michigan",

FIREZES my hend and seal at the Village of Onekema, Manistee County, Michigan, this 29th day of August, A. D. 1918. to strive for certain goals. In the days prior to 1900, the Sunday schools were often the means of founding churches in the communities in which they were held.

J. W. Chambers of the New Haven church writes:

I think Sabbath schools are a great benefit to the Church and to society in general if they are carried on in the proper manner. . . . Sabbath-schools will Christianize or at least moralize a community, if conducted according to the gospel. Let us then, brethren and sisters, and all Sabbath-school workers, do our utmost for the conversion of our kind neighbors and friends and their children.

Brother Chambers was vitally interested in the teaching program of the church. He said that a Sunday school had been organized in the New Haven congregation on December 5, 1880. Several other significant things were mentioned in this news item. Their lessons were studied from St. John, he said. Their songbook was the Gospel Hymns and Songs. Thirty copies of Children at Work were distributed every "Sabbath."

The problems of organization and the securing of efficient teachers have not altogether been solved. However, a great deal has been done to promote teacher training and other leadership courses during the past twenty-five years. Churches have profited much by experience, and today the methods in our church school work are quite comparable to the public school methods.

The board of Christian education in the district is the channel through which the directors of the general staff reach the local church. It is responsible for the total educational program of the church. Peace and moral welfare, children's work, women's work, men's work, young people's and adult activities, daily vacation Bible schools, camps, church music, and social activities are all sponsored by this board. It has the task of carefully guiding the interests of the whole church so that every age group will get proper

⁶ Primitive Christian, 1881.

attention. There may be local organizations in the church for various age groups, but these should be so directed as to work toward the one objective set by the church in order to meet the needs of the community and the brotherhood. This direction comes through the district board.

We have always been a church to uphold the principle of peace. And although there was not always a director working through a board to head that phase of the church's program, there were always those who stood for peace principles. The district meeting on February 21, 1891, at the Saginaw church, considered a petition upholding the doctrine of peace.

We, the members of the Saginaw Church (Elsie), Michigan, ask District Meeting to petition Annual Meeting to send a petition from that body to the King of Sweden, in behalf of those Brethren who are now in prison because of their faith in Christ and His Word; that he might be influenced to release them from their present imprisonment.

Answer: This District Meeting grants the request.

While many changes have taken place and much has been consolidated under one head, we believe that such a correlated effort tends to stabilize the work.

Of course we realize that our churches would move forward more rapidly if the leadership would earnestly follow the plans and suggestions of the board. There is often a lack of aggressiveness because some obstacle causes the leaders to become discouraged. Then they lose hope and give up. The early leaders were possessed with a good deal of courage and did not quit when problems confronted them. They tried various ways and usually were successful in accomplishing the tasks they set out to do. Let us, with our knowledge of better methods, push into the work of teaching and training our future leaders who will be called upon to fill various offices of the church.

District Music Committee

(Refer to Appendix II)

The members of this committee have been instrumental in creating a keener interest in the church hymnal. They are desirous of arousing a deeper appreciation for the hymns of Christendom that have lived and that are expressive of great truth. Their work is to encourage those who possess musical talent to develop it and make their contribution to enrich the worship of the church. Congregational singing has always been a part of our church heritage, and the ministry of music should be given greater emphasis in the church program. This committee stands ready to serve churches by conducting music institutes.

An article written in German on Our New German Hymn Book as long ago as September 1869 shows the church's interest in church music. This was a report of the committee composed of F. P. Loehr, Henry Kurtz, D. M. Holsinger and Paul Wetzel. One month later the Gospel Visitor gave the principal items in English.

The selections of the different members of the committee, not counting all that were proposed by other members, amounted to near about 500 hymns. The committee found it difficult to make a good selection and reduce themselves to such narrow limits, but by shortening long hymns and leaving out those of meters that are not familiar they expect to furnish a book containing nearly double the number of hymns in the old book of about 200-225 pages and at a price near that of the old book. If the brethren generally are satisfied, and it is not objected to by Annual Meeting or the Standing Committee inside of two months they propose to put the book to press.⁷

Again we find an interesting and significant article on singing, by M. T. Baer. It simply points out the desire to improve the congregational singing.

Dear brethren and sisters, will you bear with me while I reason with you a few words on the mode of singing, as practiced by the

⁷ Gospel Visitor, 1868-69. Volume XIX, page 318.

Brethren. I am well aware that many of the brethren and sisters whom I love in truth, will think that I want to bring about a new order among the brethren, and therefore will feel to oppose me. But now let me say to those, that this is not my intention to bring a new order, but I wish only to reason with you as to whether it would not be better to change a custom—that is only a custom that is in and of itself disagreeable and repugnant to all lovers of music. I think that the custom of lining a few lines at a time, and then singing them has grown out of necessity. When the Church was small and hymn books were scarce, and in fact when there were no hymn books among the brethren, then it was necessary to do so, but now hymn books are plenty, and cheap, and I think that singing alternately, might be dispensed with as a general thing. Now I think that almost all will agree with me that singing done in this way is not so agreeable and edifying, as when the music is not interspersed with reading. And now since we all want to hear good praying and good preaching, when we attend meeting, why not also have good singing? Now brethren and sisters, do not mistake me, and think that I want to introduce a choir of singers, and musical instruments into the Church. . . . And again; singing is one of those exercises which is most calculated to soften the hearts of sinners, and prepare them for to receive the Word of God as sown by his servants, and also to draw in the wanderings of our own mind, and bring our thoughts more into one channel, than any other exercise that we engage in in the holy sanctuary. Therefore the more perfect it is done, the better will be the effect.

Now what would suit me better, as to the mode of singing, would be something like this: let one get up and read the hymn through carefully, and then the congregation would know what was going to be sung, and this would give the singers ample time to turn to the hymn and select in their mind some suitable tune, so that when the reading is got through with, that all would be ready to proceed to singing without any confusion; while as it is, we sometimes get confused, because the singers have not ample time to turn to the hymn, and select a suitable tune, while the first two lines are being read. And sometimes in haste we get hold of a wrong tune and so break down and have to stop and start again which makes confusion and is disagreeable. . . .8

The music board ever since it was instituted in the district has endeavored to promote and uphold the rich quality of church music so inherent in our Brethren heritage. Churches should be eager to maintain inspiring worship

⁸ Gospel Visitor, 1866-67. Volume XVII, page 180.

through congregational singing, choral numbers by junior and senior choirs, and by special vocal or instrumental numbers. This has always been a distinctive part of our church history. Records reveal decided advancement through the years.

May the churches become genuinely interested in promoting the best sacred music. Good singing produces inspiring worship that naturally results in spiritual enrichment of the people. May all music workers rededicate themselves to bring the spiritualizing force of sacred music to the inner life of our people.

District Women's Work, 1933 to 1945

The women of the church have always banded together to carry on their activities with very little thought of praise or reward. The following report given at the district meeting, 1933, indicates the scope of their work:

Twenty-one of our twenty-five organizations sent a fine report with their \$1.00 for State dues. These reports show a membership of 358. Number of Aid meetings held, 275; mother and daughter meetings, 20; temperance, 11; \$1,206.98 was given to the support of local Churches; \$197.98 for home missions; \$132 for other foreign missions, besides the \$188.42 for our Women's Foreign Boarding School Project.

District Men's Work, 1933 to 1945

The leaders of the men's work organization see the tremendous possibilities within their field. They are striving to effect an organization in each local church. They are encouraging the men of the church to become more effective in personal evangelism, and other points adopted by the National Council of Men's Work. It is within their range to build up church attendance, and sponsor an active stewardship program.

The report to the district meeting of 1939 shows some encouraging advancements.

The past year's work has been beyond our expectation. We hope the same spirit of enthusiasm will continue next year. About two thirds of the churches of the district have active Men's Work organizations. According to reports our men did a fine job on all five points which the National Council requested to be carried out for the year.

Results show in many churches where evangelistic meetings were held that men did home visitation, promoted the subscription to the Gospel Messenger, Bible readings, Men's Bible class and personal evangelism. We hope all men's groups will emphasize all five points to a greater degree next year. We now have five group organizations throughout the district



MEN'S WORK COUNCIL, DETROIT

The men's work council of Michigan pledged support to two great projects of the brotherhood. These are the heif-ers-for-relief project and the ministers' pension plan. The executive committee set a goal of one hundred heifers for Europe. This Christian service of the men, of both the rural and the city churches, will have a lasting value. Brother Russell M. Hartzler, director of this particular part of men's work, says, "The purpose of the project, of course, is to help feed hungry people as soon as the way opens. We

may not understand the language of the people whom these heifers as cows will serve, but the cry of a starving child is a universal language." This is Jesus' way, for did he not say, "Inasmuch as ye did it unto one of these least ye did it unto me"? So far about fifty heifers have been reported from the different churches. City churches are supporting the project financially. The farmers are feeding and caring for the cattle until they are ready for shipment abroad

The ministers' pension supplemental fund is receiving the earnest backing of the laymen of the district. They have assumed the responsibility of raising \$3,000.00 for this worthy cause.

The churches must consider that the men are needed to give the kingdom work stability. Let the men of this district undertake larger tasks and then each church will advance spiritually and numerically.

Foreign Mission Secretary-Treasurer

The foreign mission secretary-treasurer functioned for almost twenty years. During this period his was a very important office in the district. A careful record was kept of all funds sent in for the support of foreign missionaries. One of the ardent workers of the church who gave time and effort to promote the work was Sister Grace Messner. Another faithful worker, who filled this office until it was discontinued, was Sister Arlie Spindler. She always manifested a deep interest in the cause of missions. These workers kept in communication through correspondence with the missionaries in their fields of labor who were supported by the district. The intimate friendship established between missionaries and these district workers became valuable in promoting mission work among the churches.

The District Council of Boards

(Information furnished by M. M. Chambers)

The council of boards was organized at the district meeting held at the Crystal church in August 1932.



COUNCIL OF BOARDS, 1932

Left to right: Stephen A. Weaver, Lois Sherrick, Elma Rau, A. O. Mote, Ruth Mishler, L. H. Prowant, M. M. Chambers (chairman), Harley V. Townsend (secretary), A. R. Teeter, J. E. Ulery, Emma Deardorff, M. B. Williams, Olive Schechter, Charles O. Forror, Clara Smith, Charles A. Spence,

A report presented by M. M. Chambers (chairman), David P. Schechter (secretary) and Elder C. L. Wilkins was adopted. It provided for the organization very nearly as it is today.

The board meets regularly as soon as convenient after the district conference and again in March or about that time. And sometimes it has met at the call of the executive board to consider matters of great importance.

The executive board (refer to Appendix II) is composed of one member of each committee and a chairman-at-large who presides at the council of boards' meeting and at the executive board meeting.

The executive board acts as a program committee for arranging district conference programs. The board tends to correlate the work of the various boards and committees. It also discusses all phases of district work and gives direction to the work.

The B.Y.P.D. Organization, 1928 to 1944

(Refer to Appendix II)

The rise in youth activities came several decades ago. Michigan young people began to share in the district work before an organization was formed in 1928. Since its organization the cabinet has promoted the Youth Serves program. This gives the local groups an opportunity to help in mission work and Brethren Service at home and abroad. The youth are learning in their own way to bear greater responsibility in the church's program. They are responding to the needs by filling many responsible positions in the church and church school. Those who are active in the local community become the influential and dependable leaders in the district and the brotherhood. Indeed, some of the most devoted adult church leaders received their experience while working in the B.Y.P.D. organization. The influence of Brethren youth of this district has encompassed youth work in other denominations. This will unite Christian youth in building Christian brotherhood for the days ahead. The principles of brotherly love must be demonstrated by the youth of this generation if the church is ever to make advancement in our world.

The Camps in the District

Camp Little Eden (information by A. E. Taylor)

Camp Little Eden was built up as an Episcopal summer

school under private ownership. Through certain degrading influences connected with the ownership, it ceased operation. The District of Michigan considered the purchase of the camp but decided that the cost was prohibitive.

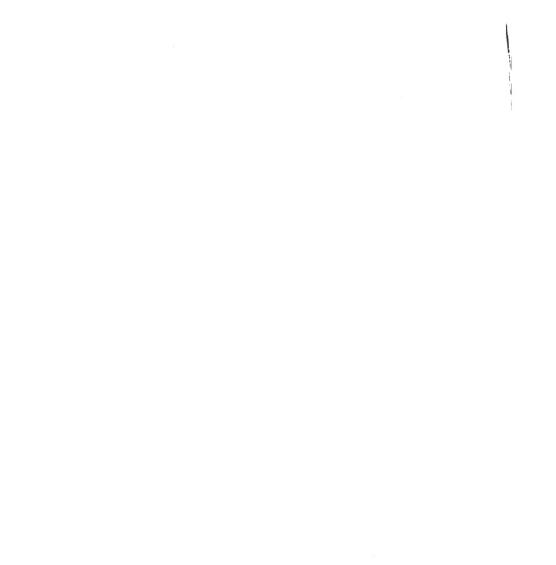
The fact remained that Brother J. Edson Ulery of Onekama had a real vision of the possibilities of the camp, and he was influential in inducing Brother and Sister A. E. Taylor of Flint to make an investment of their means and secure the camp. This resulted in the ownership falling into the hands of the Taylors.

Consequently the camp, which could comfortably house and accommodate over one hundred people, was open to the district for any and all group meetings. In the three years there were intermediate, young peoples' and family camps held. At other times the camp was used for Christian groups, and as a Christian tourist camp. It is a beautiful spot with many trees, birds, and flowers. Also creeks, a pool and cottages with ample room in the main building for places for group meetings and a dining hall. It furnished a fine place for study, play and living together as a real camp family. It was unfortunate for our district that this camp was sold in 1944 to the Mennonite people. However, we will have the privilege of using it at any time that the need arises.

The Civilian Public Service Camps for Conscientious Objectors

During the second world war six different Civilian Public Service camps and units on detached service were located in Michigan. All these were established and supervised by the Brethren Service Committee. The work camp held near Marilla during the summer of 1940 was a forerunner of these brotherhood projects. The churches of the district co-operated in every possible way with these camps and units. A statistical summary follows:

Camp			Type of	Period of	Directors
No. Location Capacity			Service	Service	
1	Copemish	16	Forestry	6-418-41	L. C. Blickenstaff
17	Stronach	150	Forestry	8-41-6-42	L. C. Blickenstaff
30	Walhalla	150	Forestry	5-42-11-43	Omer B. Maphis
					Milo J. Yoder
42	Wellston	150	Forestry	7-42	L. C. Blickenstaff
					Graham Hodges
					Earl S. Garver
112	E. Lansing	20	Agricul.		
			Experim	't 7-43	Victor Stine
115	Ann Arbon	ſ	Nutrition	n ,	
	Univ. Hosp	o. 4	Experm'	t 10-43	Glen Johnson
					Byron Taber
					De Loss Baker



PART III BIOGRAPHIES AND TRENDS



CHAPTER VII

BIOGRAPHICAL SKETCHES

The following biographical sketches have been written from the data received on the questionnaire that was sent to each one. They are brief sketches of ministers and prominent church leaders who are now living or deceased. Some are living and serving in the district at the present time. It also includes those who have lived here and who are now serving in churches at other places in the brother-hood. There has been an earnest effort to obtain data concerning all the ministers and elders whose memory we cherish because of their faithful and consecrated service in the work of the Master. May this chapter inspire us to higher loyalty and nobler devotion to him who gave his life for us.

J. E. ALBAUGH was born on October 25, 1864, near Mexico, Indiana, the son of Zachariah and Anna Albaugh. When about eight years old he moved with his parents to Saginaw, Michigan. He became a member of the Church of the Brethren in 1880, and was united in marriage to Fannie Somers on July 18, 1885. A few months later, October 4, 1885, he was elected to the office of deacon. His election to the ministry came just five years later, and he was advanced to the eldership on December 19, 1905. Brother Albaugh died, after having suffered from cancer of the liver, on February 17, 1916. He had served the district as a member of the ministerial distribution board for several years and was a member of the board at the time of his death. He was concerned about the ministerial problem of the churches in Michigan; during his lingering illness he wrote: "Here is a field for some minister. May the Lord send someone to this field, to care for this little flock!" He

evidently was loved by his fellow ministers, for six ministers, representing as many denominations, acted as pallbearers, and two of them assisted Elder C. L. Wilkins in the funeral service. In the death of Brother Albaugh the church in Michigan lost one of her faithful elders and the Saginaw (Elsie) church her only resident minister. His daughter, Mrs. Myrtle Albaugh French, is still an active member of the Elsie church, where she has labored faithfully as one of the prominent leaders for many years.

ZACHARIAH ALBAUGH was not a minister when he with his wife, Anna, moved to Elsie, Michigan, from Indiana about 1872. They began immediately to work there in the interest of the church to which they had dedicated their lives in service. These were pioneer days and in spite of the hardships the Albaughs soon had a little group meeting together. The first meeting was held at their house on June 21, 1874. At a communion held in their house on October 9, 1874, two elders from Indiana were present and organized the members into a working body. Brother Albaugh was chosen deacon at this meeting. He was elected to the ministry on September 22, 1877, and was advanced to the eldership on March 17, 1879. Elders George Long and Isaac Miller of Michigan conducted the ordination service. The church correspondence of the day shows that Brother Albaugh was called upon to minister to the people in many needy places over the state. "The country was a wilderness and many were the hardships and discouragements of the early Church there" (Missionary Visitor, May 1907, page 284). At his own expense he went from place to place visiting and preaching the Word without pay. He served the church as its elder until June 1885 when he moved to Kansas, where in a few months he became sick and died. He is deserving of much recognition and it is unfortunate that the records do not give us more of his activities. His son, J. E.

Albaugh, followed him in pursuing the work of the ministry.

FREDERICK DORSEY ANTHONY was born at Hagerstown, Maryland, on March 27, 1873, the son of David and Nancy Anthony. He took his high school training at the Western high school, Hagerstown, and received the degree of bachelor of English at Juniata College. He united with the church in November, 1890, at the Long Meadow church, Maryland. Concerning his conversion he gives this statement: "Brother Wilbur B. Stover, our pioneer missionary to India, was the evangelist." He was elected to the ministry in October 1893 and ordained to the eldership on October 10, 1915, at Baltimore, Maryland. On November 12, 1902, he married Susie Clay Shriner. He was pastor of the Grand Rapids, Michigan, church for about two years, and much of the time since has been engaged in evangelistic work among the churches in Maryland, Pennsylvania, Virginia and West Virginia.

HARLEY ARNETT, son of Joseph and Anna Arnett, was born on March 17, 1888, at South Whitley, Indiana. He received his elementary education in the public schools of Indiana and later spent one term at Bethany Bible School, Chicago. He united with the church by baptism on December 25, 1900, in the Sugar Creek church in Indiana. The elder of the church, Henry Neff, administered the rite. He married Blanche Rau on October 9, 1909. They moved to Manistee County, Michigan, in 1912. He and his wife were devoted church workers and in 1913 they were called to the deacon's office. The installation service was conducted by Elders John Harshbarger and J. Edson Ulery. 1918 they moved to Battle Creek, Michigan. This church was happy to receive them because both of them were capable leaders in Christian service. He served that church as Sunday-school superintendent, and as chairman of the trustee board. He has been a member of the district mission board since 1938. He was president of the district men's work council for a term of two years. He possesses a humble Christian spirit, and is willing to labor diligently for the church.

PERRY A. ARNOLD was born in Preston County, West Virginia. The date of his birth was not furnished. He was the son of John S. and Susan M. Arnold. On August 5, 1888, he was married to Mariah Fike. Two children were born in West Virginia and three in Michigan. He received public school training in his home state. He was baptized by Elder James Fike in the Eglon congregation, West Virginia, in 1889. His call to the ministry came in 1895 when he was living in Lenawee County, Michigan. Then in 1911 he was ordained to the eldership by Elders George Stone and Perry McKimmy in the Beaverton church, the church which he faithfully served as elder for a period of twenty-five years.

WILLARD I. ATHERTON is one of the younger ministers of the district. The son of Jesse F. and Lina G. Atherton, he was born at Prescott, Ogemaw County, Michigan, on June 12, 1917. Besides his elementary school training in his home county, he has continued his training for the ministry at Bethany Bible Training School, Chicago, where he has been a student for the past year or more. He united with the Zion church in August 1933. Since his call to the ministry on July 2, 1939, he has assisted in the preaching program and other church work at the Zion congregation. Willard gave this interesting note about his ancestry: "My mother's father, Lynn R. Myers, was born in Pennsylvania and moved to Kentucky when a youth. He then moved to Michigan where he still resides. Thus I am linked in a way with the early Brethren forefathers." As Willard conse-

crates his life to the Lord's work, may he be blessed with a fruitful ministry.

CHESTER NELSON BAIRD was born at Altoona, Pennsylvania, on February 11, 1908. His parents are Edgar E. and Minnie Loudon Baird. He completed his high school training in 1925. He graduated from Juniata College, Huntingdon, Pennsylvania, in 1931, and from Bethany Biblical Seminary, Chicago, in 1934, receiving the bachelor of divinity degree. He was baptized at the Juniata Park church, Juniata, Pennsylvania, in 1926, by Ira Holsopple. This church elected him to the ministry in 1930. He was married to Merva Detwiler on September 10, 1933. Their work in Michigan was in the Shepherd and Sugar Ridge churches. Since leaving Michigan they have served in the pastorates at Cart Creek, Indiana, and Saxton, Pennsylvania.

DAVID BAKER was born in Pennsylvania. The author was unable to obtain detailed information regarding his birth, childhood and parentage. It is reported by one of his daughters that he came to Michigan on foot from Pennsylvania when a young man. He located first south of Shepherdsville. After the death of his first wife he married again. He was brought up in the Free Methodist Church. He lived hear Carson



DAVID AND LEVI BAKER

City for a while, and later moved into the territory of the Elsie church. He was elected to the deacon's office, and later, on March 17, 1879, to the first degree of the ministry. He was willing to endure many hardships in order to fill

his preaching appointments. He died at the age of eightyeight years.

LEVI BAKER was born in Ashland County, Ohio, on December 13, 1861. He received a public school education. He gave his heart to the Lord in his youth. He married Maggie Somers on October 12, 1887. His life came to an untimely end at the age of fifty-three years. He preceded his aged father, David Baker, in death. He always lived in the bounds of the Elsie church. His church elected him deacon on October 13, 1883. On October 4, 1885, at twenty-four years of age he was called to the ministry. His ordination to the eldership took place on May 18, 1889. During his short ministry he solemnized a number of marriages, preached a great many funerals, and held a number



JACOB F. BALDWIN

of successful revival meetings. His labor was not in vain for he had the joy of seeing a number give their hearts to God.

JACOB FRANKLIN BALLD-WIN, the son of Oscar and Catherine Baldwin, was born at North Manchester, Indiana, on September 17, 1893. He united with the church at Roann, Indiana, in 1907, and was elected to the ministry in 1907. His ordination to the eldership came on September 6, 1931, at the district meeting

at Lena, Illinois. He has held pastorates at Sterling, Illinois, Modesto, California, and Morrill, Kansas; at present he is serving the Lincoln, Nebraska, church as pastor and elder.

He graduated from Bethany Biblical Seminary with the bachelor of divinity degree. His connection with the church work in Michigan came while he was a student at Bethany from 1925 to 1930. During the years 1927-28 he served the Elmdale church for fifteen months as summer and student pastor.

GALEN ERB BARKDOLL was born June 2, 1898, at Naperville, Illinois. He is the son of William S. and Ida Barkdoll. On August 5, 1926, he was married to Bernice Snavely, and now has six children living and two dead. He is a graduate of Manchester College and has spent several years at Bethany Bible School. He united with the church at Naperville, Illinois, in November 1907, and was called to the ministry by that church in 1917. braska, in 1934, he was ordained to the eldership. Brother Barkdoll has served pastorates in Nebraska and Missouri. He is now pastor of the Marilla and Harlan churches. He said, "Now after two years of associations in Michigan I would rank Michigan fruit second and Michigan folks first in the list of her characteristics. I am eager for the time to come when some Michigan youth will put into story the virtues of the people who make Michigan and her fruits possible, as Bess Streeter Aldrich has written about the pioneers of Nebraska in A Lantern in Her Hand and A White Bird Flying." Brother Barkdoll is filling his place of responsibility very nobly, and is winning the goodwill and favor of the people in the churches and the community. He is now a member of the district ministerial board.

LLOYD CURTIS BLICKENSTAFF was born on May 21, 1893, in Clinton County, Indiana. On August 31, 1919, he married Hazel Butterbaugh. He completed his work for the bachelor of arts degree at Manchester College and received his master of science degree in education at Indiana

University. He was baptized in 1910 at Pyrmont, Indiana, and was elected to the ministry at North Manchester, Indiana, in 1920. He was the director of the Civilian Public Service camp near Manistee, Michigan, for a period at its beginning. This was under the Brethren Service Committee of our denomination. While he was here he served the Lake View church at Brethren as part-time pastor.

IRA G. BLOCHER is the son of Samuel Wyland and Molinda Catherine Blocher. He was born on July 22, 1873, in



IRA G. BLOCHER

MRS IRA G. BLOCHER

Darke County, Ohio. His immediate ancestors were all members of our church. His grandfather was a deacon, and his father was a minister and elder. An interesting fact worth noting is that "Ancestor Blocher escaped from Germany, pursued by soldiers with dogs on account of conscientious objection to military training." This was about 1750. This ancestor settled in Pennsylvania. Brother Blocher's great-grandfather came to Darke County, Ohio, from Hanover, Pennsylvania, in 1826, and when he died he was laid to rest in the cemetery by the Cedar Grove church of Southern Ohio, which was on the original homestead.

After public school days, Brother Blocher's training was continued by taking academic courses at Mt. Morris College, 1894-95; later he attended the Bible Institute at Canton, Ohio, and also Bethany Bible School, Chicago, 1918-1922. He was baptized in February 1890 by Elder Isaac Frantz at the Poplar Grove church, Southern Ohio. It was here that he was called to the ministry in March 1904. He and his wife were installed by Elder D. M. Garver. His marriage to Laura Anna Wagner was on August 24, 1895. Four children were born to the home. The oldest daughter, Ruth, became the wife of Floyd E. Mallott.

In 1911 they moved from the Poplar Grove church, Ohio, and located in the Zion congregation, Michigan. He served there as a free minister until 1914. His ordination to the eldership occurred at this church in June 1913. He speaks thus of his experience in Michigan: "I am happy to have had a small part in Zion's beginning. Also we have helped to start the church work at Ozark, our only congregation in the upper peninsula. We assisted in the first love feast there, and conducted the dedication service of the present house."

They returned to Southern Ohio and gave part-time pastoral service to the Prices Creek church, 1922-1928, and to the Eaton church, 1928-1932. He has assisted in the ministerial activities at the Greenville church, Southern Ohio, since 1932. He was Sunday-school secretary of Southern

Ohio from 1914 to 1925, and also a member of the district mission board from 1917 to 1923. In addition to his church work, he has assumed many responsibilities in community organizations. His ministry has been filled with rich experiences. He has contributed his time and effort to advance the church program.

FLOYD S. BOLLINGER was born on November 16, 1889, at Carson City, Michigan. He is the son of John P. and Sarah E. Bollinger. On May 30, 1921, he was married to Helen E. Myers. He finished high school at Ithaca, Michigan, and took schoolwork at Manchester College and at Ferris Institute in Big Rapids. His parents were members of our church, and it was their Christian teaching that influenced him to have faith in Christ

SAMUEL BOLLINGER is doubtless the oldest active minister in Michigan at the present time. He was born near



SAMUEL BOLLINGER

Akron, Ohio. He is the son of Emanuel and Margaret Bollinger. He came to Michigan in 1883 and located in New Haven Township, Gratiot County, but after one year moved to Vestaburg. He worked as a farm hand before h is marriage to Alice Palmer in 1889. To this marriage were born two sons and one daughter. After the death of his first wife, he married Lila Webster in 1902; two sons and one daughter were born to them. He has only a

common school education, but possesses a keen intellect. He united with the church at Vestaburg in 1885. He says that conversion came through reading and careful observation. He was elected to the ministry at the New Haven church in 1887 and ordained to the eldership in 1906. It was through his untiring efforts that the Lansing church was started in 1925. He served that church as pastor and elder for ten years on the free-time basis. Before moving to Lansing he had served for twenty-five years in the Rodney and Vestaburg churches. He looks back upon his work at Lansing with great joy because the work has grown into one of the strong churches in Michigan. He moved back to Vestaburg in 1935, and was the active pastor at Crystal until retirement in 1942. His second wife passed to her reward in 1939. She was a source of strength to him in his ministry. He will be remembered as one of the faithful and loyal elders of the state.

REUBEN BOOMERSHINE, son of W. H. and Orilla Boomershine, was born February 7, 1892, at Brookville, Ohio. He

graduated from the Brookville high school in 1911, and received the bachelor of arts degree at Manchester College in 1915. He took three terms of
training at Bethany Bible
School, Chicago, and in 1923 he
received the master's degree
from Ohio State University. In
December 1910 he was baptized
at Brookville, Ohio. That church
elected him to the ministry on
August 28, 1912, and ordained
him to the eldership in the summer of 1922. He was married to



REUBEN BOOMERSHINE

Viola Emma Albaugh on June 3, 1925. His work in the District of Michigan was from 1928 to 1930. During this time he was pastor of the Shepherd church, and also served

as the district fieldworker. He has also served the following pastorates: North Winona, Indiana, 1925-26; Muncie, Indiana, 1931-34; Dupont, Ohio, 1936-37; Fostoria, Ohio, 1937-44. He was called to the pastorate of the Nappanee church, Indiana, in 1944.

GARLAND BAUMAN BORDEN was born near Woodstock, Virginia, on January 26, 1916. He is the son of Albert and Lenna Ritenour Borden. He is a graduate of the Southeastern high school, Detroit. In 1940 he was graduated from Manchester College with the bachelor of arts degree. He married Marian Fox on September 4, 1942. He united with the First Church of the Brethren, Detroit, in 1933, being baptized by the pastor, Arthur O. Mote, and was licensed to preach by that church. He was called to the ministry at



ELIEZER BOSSERMAN

The South Whitley church, Indiana, in 1942. He served this church as part-time pastor and is now full-time pastor of the Sugar Creek church. He attributes his aspiration to the ministry to the Christian influence of the late Arthur O. Mote and of Brother Otho Winser.

ELIEZER BOSSERMAN was one of the pioneer ministers of the Church of the Brethren in Michigan. He was the son of Samuel Bosserman and wife.

who then lived in Stark County, Ohio. He was born January 30, 1834. His first wife's name was Mary Magdalene Thoma. Later he was united in marriage to Alice Donalson. They were blessed with a large family who have been faithful members of the Church of the Brethren. Both his first

and his second wife passed to their eternal reward and were buried in Michigan. His third wife died in 1940 at Eagle Creek, Ohio, aged over ninety-six years. Brother Bosserman was received into the church by baptism in the Eagle Creek church, Ohio. He was also called to the ministry and ordained to the eldership there. The family moved to Gratiot County, Michigan, in April 1882 and located near the New Haven church. He preached mostly at this church. He was a faithful Christian worker. He stood well in the district, and his name is found on the list of loyal elders who have served the churches. He moved back to Hancock County, Ohio, and passed to his eternal rest in 1915.

WILLIAM OTTO BOSSERMAN is the son of William P. and Nettie Bosserman. He was born on October 4, 1915, in Woodward County, Oklahoma. This was the same year that his grandfather, Eliezer Bosserman, died. As we look back now, it appears that the Lord had brought forth a grandson to follow in his steps, for he, too, was destined to be a minister. In addition to a high school training, William has taken a number of courses at Bethany Bible Training School, Chicago, and is now attending Elizabethtown College at Elizabethtown, Pennsylvania. He was baptized at the Peace Valley church, Missouri, in November 1925. He was elected to the ministry at this church in 1938, and was installed at the Greenwood congregation in 1942. The churches in which he has served during the past few years are the Peace Valley and Greenwood churches in Missouri, and the Lake View church at Brethren, Michigan. He gave pastoral service for ten months in 1943 in the latter church. Both of his grandparents—Eliezer Bosserman and Samuel Weimer-were elders who labored many years in the Michigan District in the first part of the present century. His father and his uncle are also ministers in the Church of the Brethren.

WILLIAM PHILIP BOSSERMAN has a place between a father preacher and a son preacher. He was born at New Stark, Hancock County, Ohio, on October 20, 1867. His parents, Eliezer and Mary Bosserman, moved to Michigan when he was a vouth. He lived in the state until he was about thirty years of age and then moved to Oklahoma. He went to elementary school in Ohio and Michigan, and after his high school training in Michigan he went to McPherson College, McPherson, Kansas. He has taught school in Michigan, Iowa, and Oklahoma. He united with the church by baptism in June 1882 at New Haven, Michigan. He was living in Oklahoma when elected to the ministry in 1895 and ordained as elder in 1909. His first wife, Sarah Neuenschwander, passed away in 1911. He then married Nettie Weimer, daughter of Elder Samuel Weimer. He had a particular connection with Elder Samuel Weimer in organizing the Sunshine church in New Mexico. He learned then that his father, Eliezer Bosserman, officiated at the ordination to



J. P. BOWMAN

the eldership of Samuel Weimer at the Little Traverse church. He has served churches in Oklahome and Missouri with very little remuneration. He has also preached in the churches of Michigan. He served on Standing Committee in 1909.

JOHN PRICE BOWMAN at one time lived in the Detroit congregation. It was then that he preached in the churches

of the district. The son of Joseph and Susannah Bowman, he was born at Jonesboro, Tennessee, on July 4, 1871. He received a public school education, and took academic training at Johnson City, Tennessee. He was married to Jennie E. Garst. He was baptized at the Knob Creek church, Tennessee, in August 1887. This church elected him to the ministry in May 1895, and he was ordained to the eldership here in 1907. The churches which he has served as a free minister are Knob Creek, Tennessee; Beaver Creek, Tennessee; Rocky Ridge and Thurmont, Maryland. In 1900 he gave pastoral service to the Irvin Creek church in Wisconsin, with support from the General Mission Board. His ministerial work in the District of Michigan was mostly done in the Zion and Pontiac congregations. He states that all of his ancestors were Brethren people as far back as he has any record.

SAMUEL BOWSER was born in Carroll County, Maryland, on June 17, 1861. He got his training in the public school, Bible terms, and about eight weeks at Bethany Bible School in 1909 or 1910. In 1880 he was baptized at the Black Rock church, Carroll County, Maryland, by Aaron Baugher, grandfather of A. C. Baugher. He went to Kansas and was elected to the ministry in 1887. He served in Kansas, Minnesota, and Iowa, all on a free-time basis. During his ministry in the West he was ordained to the eldership in 1892. From Iowa he moved to Michigan and gave free-time service to the Zion church and part-time service to the Elmdale church. Brother Bowser was a good leader in this district. He performed many ministerial duties in the churches and gave much time to mission work as a member of the district mission board. He left the district about 1931 and went to Ronan, Montana, in order to be nearer his children. He feels that older ministers should be glad always to place the work in younger hands. "I still regard the ministry as a noble and virtuous calling for younger and better prepared minds," he declared.

CHARLES HOMER CAMERON began his pastoral work at the Grand Rapids church in Michigan, September 1, 1945.

The family came to the district from the Waterford church, California. His parents are John B. R. and Florence Virginia Cameron. He was born on January 23, 1892, at Salem,

Roanoke County, Virginia. His marriage to Orda I. Hanson was on September 13, 1924, at Granite Falls, Minnesota. He attended Daleville College, Daleville, Virginia, and Sorbonne University, a part of l'Universite de Paris, Paris, France, He was baptized in the Peters Creek congregation, Salem, Virginia, July 9, 1909. While attending Daleville College in 1916 he was elected to the ministry. Ordination to the eldership was on January 20, 1940, at Long Beach. California. He served as pastor at the Waterford church.



CHARLES H. CAMERON

California, from September I, 1940, to August 31, 1945. He has filled responsible positions of leadership in the District of Southern California and Arizona, and served as secretary of the district board of directors of Northern California. This particular work gave him close association with such Brethren church leaders as the late Edgar Rothrock, C. Ernest Davis, D. W. Kurtz, Lorell Weiss, and J. W. Lear.

ELLIS F. CASLOW was born on November 27, 1875, in Guthrie County, Iowa. He was married to Anna L. Hess on December 29, 1897. He went to high school at Panora, Iowa, and to Bethany Bible School one year. On January 30, 1898, he united with the church at Panora, Iowa. He immediately began to serve in the Sunday school and was elected to the ministry in 1902. His ordination to the eldership took place in 1908. His important work in Michigan was that of district fieldworker. He also did a great deal of evangelistic work in the churches of Michigan. He says, "I have had many rich experiences, along with some difficult days, but all in all, my ministry has been blessed with much joy to myself, and I trust that many of God's children may have been helped as much as I have been helped by them "



E. F. CASLOW AND WIFE

DANIEL CHAMBERS was born on July 14, 1836, at Bucyrus, Ohio. He married Rosannah Brillhart about 1860. A son and a daughter died in childhood, and three sons



DANIEL CHAMBERS

are still living. He received public school training. In 1861 he was elected to the ministry in Ohio. He served as elder of the New Haven church for twenty years and of the Elsie church for thirty years. He also had oversight of the Beaverton church for a while. He gave unstitutingly of his ministry to the district and to the churches in those days when wisdom and perseverance were very much needed. The following was written by his son, Milton M. Chambers of Grand Rapids, in response to a request for Rapids, in response to a request for

information: "My father was not as fluent as some, but was a good counselor and was often called upon to assist in settling church difficulties in other congregations. He was noted for his generosity and his sympathetic nature, and was honored and loved best by those who knew him best. His side companion was a wonderful help to him in his church work, often accompanying him on those long tedious horse-and-buggy trips over bad, rough and muddy roads to fill appointments. He solemnized a great many marriage ceremonies and conducted many funeral services."

HAROLD S. CHAMBERS was born at Carson City, Michigan, October 21, 1898. He is the son of Milton M. and



HAROLD S. CHAMBERS

Bertha Mae Chambers. His public school education was received at Grand Rapids. Michigan; he is a graduate of Manchester College and a graduate of the University of Michigan. having received the master of arts degree from the latter institution in 1940. He united with the church at Carson City in 1908. He was elected to the ministry at Grand Rapids and first served that church as parttime pastor from 1936 to 1939. In 1922 he was married to Blanche Pauline Driver. They have one son Harold is the

grandson of Elder Daniel Chambers, who labored in the early churches of the district. His profession is teaching, but he gives much time and thought to the local and district work. He has been a member of the district board of Christian education as the director of adult work. For several years he served as adult adviser to the district B.Y.P.D. cabinet. In 1941 he was again called to assume the pastoral duties of the Grand Rapids church and served there until 1945. He has now ministered seven years in his home church, which is a longer period than any other minister has served in that pastorate. Under his capable and aggressive leadership the Grand Rapids church has achieved new goals.

JOHN W. CHAMBERS was born at Bucyrus, Ohio, August 1, 1862. He is the son of Daniel and Rosannah Chambers. He married Elizabeth Royer on September 27, 1902. He received his high school training at Valparaiso, Indiana, and had one year of college at Mt. Morris, Illinois. He united with the New Haven church and was called to the ministry at Fostoria, Ohio, in 1889. He served as



M M CHAMBERS

writing clerk of the district in 1898 and 1899. He is now residing in Florida, where he has been for a number of years.

MILTON M. CHAMBERS was never elected to the ministry, but he has been a very faithful lay worker in the church and the district. He was born on March 9, 1876, at Bucyrus, Ohio. He is the son of Daniel and Rosannah Chambers. He was not very old when his parents moved to Michigan from Ohio. In addition to his public school training, he has been a student at Mt. Morris College, at

Michigan State College two years, and at Central Michigan Normal two terms. His first wife was taken by death; he married Mildred F. Isham on July 5, 1911. He united with the New Haven church in 1889 at the age of thirteen. He writes of his conversion as follows: "I did not experience a great change as I had lived at home under the splendid influence of my father and mother and my two brothers, who were fifteen and thirteen years my senior. So the joining of the church by baptism was just a natural thing for me to do." He has always taken an active part in the teaching program of the church, and since 1914 has served as superintendent of the Sunday school at Grand Rapids almost continuously. He was a member of the district mission board for a period of twelve years at various intervals, and he has served as chairman of the district council of boards since its formation in 1932. He possesses unusual executive ability which qualifies him for the positions of leadership both in the local church and in the district.

DELBERT J. COOK, son of Jesse J. and Edith Bowman Cook, was born at Wabash, Indiana, in 1925. The family moved to Michigan, and he finished elementary school at Buckley, Michigan. Three years of his high school were taken at Buckley. The senior year was spent at Carson City, Michigan. He continued his school career at Manchester College, North Manchester, Indiana, and was able to finish the freshman year of college work before he was drafted. It is unfortunate that because of war the government under the selective service law thwarted his plans of attaining the goals in education toward which he was striving at that time. It was necessary for him to relinquish his college work to enter Civilian Public Service. He was baptized at the Sugar Ridge church, Michigan, in July 1936. He was licensed to the ministry in 1943 at the New Haven church. He has a musical talent which will be an asset in his ministry to the church. His life manifests those fine Christian qualities that will enable him to achieve success in the work of the church.

JESSE J. COOK was born at Portland, Indiana, on February 21, 1896. He is the son of Josiah and Susie Bash Cook. After finishing his elementary school training, he entered Manchester Academy and completed the high school course there. He graduated from Manchester College, North Manchester, Indiana, with the bachelor of arts degree, and spent two summers and one winter at Bethany Biblical Seminary, Chicago. Later he received the bachelor of science degree in agriculture at Michigan State College, East Lansing, Michigan. He has been successful in the work of teaching. His wife's maiden name was Edith Bowman. Their home has been blessed with three children. He was baptized and united with the church at Markle. Indiana, when Brother William Lampin held services. The Markle church called him to the ministry in October 1919. He was ordained to the eldership in 1931 in the Sugar Ridge church, Michigan. He has served as part-time pastor at Lowpoint, Illinois, in the Oak Grove church; at Champaign, Illinois; the Wabash City church in Indiana; and the Sugar Ridge church in Michigan. The family moved to a farm home near Middleton, Michigan, in 1941, and he is teaching in the township high school. In addition to his schoolwork he is serving the New Haven church as a free minister. He is also the presiding elder there and at the Crystal church. He and his wife have contributed much time to the work of the district. Sister Cook at the present time is the secretary of the district women's work council. He has served a number of years on the district board of Christian education. He was the moderator of the district conference for 1945.

MARY L. COOK is the daughter of John W. and Catherine Cook. She was born on August 11, 1881, at Nevada, Ohio. She received the bachelor of arts degree at Manchester College, May 30, 1930. She was a student at Beth-

any Bible School during the winter term, 1930-31. In 1905-06 she was a student at E. S. Young's Bible Institute, Canton, Ohio. She was baptized at Greensburg, Ohio, August 25,

1901. Her decision to dedicate her life to Christ was made at the close of a harvest meeting. Her experience at the time is related by herself as follows: "I spent much time in Bible study and prayer for guidance of the Holy Spirit during the summer of 1901. I had a definite experience of the baptism of the Holy Spirit at the time of water baptism." She was called to the ministry at the Nevada church, Ohio, on September 2, 1922. She served three and one-half vears



MARY L. COOK

as full-time pastor in the Pontiac church, Michigan. She has held over thirty revival meetings during her ministry. She is now residing at Elyria, Ohio.

MARTIN COSNER was one of the pioneer ministers of the Church of the Brethren in Michigan. He was born January 15, 1825, in West Virginia, where he lived on the old homestead until the fall of 1880. Then he and his family moved to Emmet County, Michigan, near Harbor Springs. He was first elected to the deacon's office, then to the ministry, and was ordained to the eldership about 1865. He labored a great deal among the churches in West Virginia. Much of his traveling was done on horseback over the mountains and through the valleys. He was much concerned for the welfare of the church. It was his privilege to attend a number of Annual Meetings and to serve severul times as a member of the Standing Committee. He was liberally inclined and always gave wherever needed. All of his service for the church was without pay. Brother John Kline was one of his intimate associates, and he often related many happy experiences they had together. He practiced medicine for a few years, but he had to give up that career on account of his health. During his residence in Michigan he gained the goodwill of all the people. At the time of his death. September 16, 1885, the people all realized that it would be a long time before his place could be filled in that community. He was unable to do any preaching during the last year of his life. A short time before his death, he received an encouraging letter from Brother D. Hays which was a great comfort to him in his last hours. Before his death he wished to be anointed. The family sent for Elder Peter Long of Indiana, but he did not get to their place until after the funeral. Brother J. R. Stutsman conducted the services, and the congregation was the largest ever assembled on a like occasion in that county. His influence is still felt in the community.

DONALD EMERSON CROUCH, son of William J. and Emma Crouch, was born in Manistee County, Michigan, on February 2, 1891. He married Lula V. Gilbert on April 22, 1913. He is a graduate of the Onekama high school and received his bachelor of arts degree at Central State Teachers College, Mt. Pleasant, Michigan, in 1938. He united with the Church of the Brethren in the Lake View congregation at Brethren, Michigan. His foreparents came to Michigan from New England. Donald says that he knew nothing of the Church of the Brethren until Brother Ulery came to Onekama and organized a church. He with many other young people took an active part in the building of the church house there. He has spent most of his time teaching and is now superintendent of the Rose City, Michigan, public schools.

G. F. CULLER was born near Milford, Indiana, and later lived in Ohio. He attended Manchester College and was graduated in 1902. While at college he met Lelia Miller of Woodland, Michigan, and was married to her in 1902. After their marriage they located at Woodland. There he was elected to the ministry in 1904. Two years later he was advanced to the eldership. Both he and his wife were active in church and Sunday-school work and spent some time at Bethany Bible School. At the district meeting held at Woodland in August 1910 they were appealed to and they consented to take the pastorate of the Grand Rapids city They began their work September 1, 1910, and continued one year. They returned to Woodland and became charter members of the Woodland Village church in January 1914. Sister Culler was gifted with a good voice and a deeply spiritual nature which qualified her for an inspirational song leader. She willingly served in this capacity not only in the home church but also at the district meetings. Brother Culler served the Woodland Village church as pastor and as elder-in-charge. He also served on the trustee board of Manchester College for a number of years as a representative of Michigan. He was suddenly stricken and died on April 15, 1928.

ELMER LEE DADISMAN, the son of Lee and Minnie Miller Dadisman, was born on March 18, 1915, in Bee County, Texas. He married Avis Emma Smith. After attending elementary school in Bourbon County, Kansas, he went to the high school at Uniontown, Kansas, and to the Fernald high school, Fernald, Iowa. He completed his college training at McPherson, Kansas, and is a graduate of Bethany Biblical Seminary. He was baptized about 1925 when living in the Paint Creek church, Southeastern Kansas. The Fernald church in Iowa licensed him to preach in July 1938; he was installed into the ministry at this church in

December 1940. His work in the District of Michigan occurred in 1941 when he was summer pastor at the Flint church. Three other summer pastorates during his school career were: Guthrie, Minnesota, in 1940; English River, Southern Iowa, in 1942; and Panther Creek, Southern Illinois, in 1943. At the present time he is the full-time pastor of the Lone Star church of Northeastern Kansas.

HOWARD WALTER DEAL was born on May 6, 1907, at New Enterprise, Pennsylvania. He is the son of Noah and Hannah Deal. He was married to Mary Pauline Sellers on July 19, 1931. He is a graduate of the Onekama high school, and has been a student at Manchester College. He united with the church at New Enterprise at eleven years of age and was baptized by H. Stover Kulp (missionary to Africa). Brother Charles Bonsack was there and held the revival meeting. He accepted the call to the ministry on September 28, 1939, at the Onekama church. Howard tells this: "My father's oldest brother, John Deal, served in the ministry of the Church of the Brethren in Indiana, North Dakota and Washington for over sixty years." This was a great influence upon him.

CHARLES H. DEARDORFF spent a great many years in the District of Michigan in the early part of his ministry. He is the son of Isaac and Mary Deardorff. He was born at Roann, Indiana, on March 4, 1880. He was married to Emma May Byer on August 27, 1898. He united with the church at his home in 1894. His testimony is a significant one: "I have found Christ sufficient for all conditions of life. I have failed him, but he has never failed me." His call to the ministry came in 1905 in North Dakota. He came to Michigan in 1908, and first served the Harlan church from 1908 to 1915. Then he had charge of the church at Elmdale from 1915 to 1921. His pastorates after leaving Michigan were at White Cottage, Hartville, and Ashland, all

Northeastern Ohio churches. He was ordained to the eldership at Elmdale, Michigan. Elders S. M. Smith and Peter



C. H. DEARDORFF

B. Messner had charge. He is at the present time a member of the Elgin staff in charge of the building of new and the remodeling of old churches. He acts in the capacity of supervisor and counselor when called upon by any church.

GEORGE EMANUEL DEAR-DORFF was born on November 21, 1875, at Roann, Indiana, and died in October 1919 at Marion, Ohio. He was the son of Isaac and Mary Tombaugh Deardorff. His wife was Ida Grossnickle of North Manchester, who died in 1942. He

received his elementary and high school training at Roann, Indiana. He united with the church at this place. He was elected to the ministry at Rock Lake, North Dakota, in 1898 and was ordained to the eldership at the Zion church, North Dakota, in 1901. He has given part-time service to the Rock Lake and Zion churches in North Dakota, and at Brethren, Michigan, in the Lake View church. Churches where he served full-time were Buffalo and Marion, Indiana, and Marion, Ohio. He held many revival meetings.

ISAAC DEARDORFF was the father of George and Charles Deardorff, already recorded in this history. He was born September 6, 1846, at Roam, Indiana. His father's name was Paul Deardorff; but his mother's name is unknown. He married Mary Tombaugh; to them were born six children, of whom Charles H. is the only one now living. He had a public school education. He was baptized at Roann, Indiana, but the date is not known. The Roann church elected him to the ministry about 1869. He was ordained to the eldership at Zion, North Dakota. His was a free ministry. The churches where he preached were Roam, Indiana, Zion and Cando, North Dakota, Lake View at Brethren, Michigan, and Marion, Ohio. He held a few revivals. Perhaps this seems somewhat brief for all that he did for the church in which he labored.

JACOB TROSTLE DICK had his connection in the District of Michigan only when he served as summer pastor in the New Haven and Crystal churches in 1940. He was born

at Huntingdon, Pennsylvania, on May 18, 1917. He is the son of Trostle P. and Annie Hollinger Dick. His wife was Leona Stauffer, whom he married during the years of his seminary training in Chicago. In addition to his elementary and high school training, he is a graduate of Juniata College and of Bethany Biblical Seminary, Chicago, where he received the bachelor of divinity degree in 1942. He was baptized at the Coventry church, Pottstown, Pennsylva-



JACOB T. DICK

nia, in 1929. This church first licensed him to the ministry in 1936, and he was installed later. He was ordained to the eldership on October 26, 1944, at the district meeting held at the Meyersdale church in Pennsylvania. After serving in the pastorate of the Shade Creek congregation in Western Pennsylvania, he has become the pastor of the Lititz, Pennsylvania, church.

S. BOYD DICKEY spent one year in the pastorate of the Midland church in Michigan. He is the son of B. D. and

Emma Boyd Dickey. He was born on March 18, 1907, at Meyersdale, Pennsylvania. He was married to Francine

Berg. He is a graduate of the high school in Berlin Township, Somerset County, Pennsylvania, of Juniata College, and of Bethany Biblical Seminary. He received the bachelor of divinity degree in the seminary class of 1941. He was baptized in the Brothersvalley congregation near Berlin, Pennsylvania, in the summer of 1919. He was licensed in 1937 and ordained to the ministry on September 2, 1938, by the same congregation. When he left Midialand, Michieran, in June 1942 he en-



S. B. DICKEY

tered the pastorate of the Westmont (Johnstown) church, Pennsylvania, and served there until June 1944. He accepted the call of the Colver Presbyterian church, Colver,

Pa., in June 1944, and is serving there at the present time.



JOHN F. DIETZ

JOHN F. DIETZ moved from Pennsylvania in 1914 to Detroit, Michigan, where he labored in the ministry and other church work until his death. He was born in Somerset County, Pennsylvania, on September 26, 1863, the son of Jacob and Sarah Dietz. On December 26, 1886, he married Jemima E. Blough. He united with the church early in life and at once began to work in it. He was elected

to the ministry in September 1893. In his early life he was instrumental in organizing several churches at Johnstown,

Pennsylvania. He was one of the founders of the First Church of the Brethren of Detroit, and served in that church as a minister and teacher with great earnestness. The work of the church was always first and uppermost in his heart. His enthusiasm and courage were contagious and he became an influential leader in all phases of the church's program. He was anointed by the pastor on August 25, 1939, and passed to his reward on August 30 of that year.

ARTHUR L. DODGE is the son of Leonard and Elmina Binkley Dodge. He was born on December 3, 1892, at Columbus Grove, Ohio. He completed his elementary school training near Lima, Ohio, and attended Manchester College, taking academic courses, from 1911 to 1915. His wife was formely Gertrude Netzley. He was baptized on February 14, 1909, at the Lima church, Northwestern Ohio, by Brother G. A. Snider. The Union City church, Indiana, elected him to the ministry in September 1919. The installation service was in charge of Brethren B. F. Sharp and Sylvan Bookwalter. He was ordained to the eldership in September 1925 by Brethren L. A. Bookwalter and Ivan Erbaugh at the Pleasant Valley church, Ohio. Brother Dodge has served the following pastorates: Pleasant Valley, Southern Ohio, 1923-25; Oak Grove, Northwestern Ohio, 1925-27; Plumcreek, Western Pennsylvania, 1927-31; Black River, Northeastern Ohio, 1931-41. From 1941-1945 he was pastor of the Woodland church in Michigan. A part of this time he was a member of the district ministerial board. He is now the pastor of the Defiance, Ohio, church.

ROBERT DANIEL EBEY is a native of Michigan. He was born on October 4, 1914, at Pontiac, Michigan. He is the son of Enoch J. and Phebe Ann Ebey. His parents were largely responsible for the beginning of the Pontiac church. It was in their home that the first meetings were held. In his youth

impressions of the influence that the church could have in any community were made upon him. He united with the

church at Pontiac on October 6, 1923. He was willing to develop his talent by teaching in the church school and by filling places of leadership in the church. His home church saw the Christian qualities which he possessed and called him to the ministry in June 1938. He was married on August 18, 1940, to Elsie Ruth Gardner of Battle Creek. He graduated with the class of 1945 from Bethany Biblical Seminary, Chicago, with the bachelor of divinity degree. His interest in the churches of



RUTH EBEY

Michigan induced him to write a thesis entitled Pioneering of the Brethren in Michigan. The treatise deals with the transition from the rural to the city churches, with many



ROBERT D. EBEY

phases of the problem discussed. He has given this problem careful study, and it is worthy of recognition. Brother and Sister Ebey were called to the Woodland church in 1945.

ISAAC M. EIKENBERRY was born in Howard County, Indiana, on November 15, 1880. He is the son of Baltzer and Cassandra Eikenberry. At the time that the questionnaire was sent to him, May 9, 1940, he was a patient at the hospital in Scotts-bluffs, Nebraska, suffering be-

cause of cancer. His sister, Mary, wrote that he was greatly pleased to receive the questionnaire, and at first he thought he could fill it out, but discovered that he was too weak to do it. He was a member of the Onekama church and took part in the preaching there while he was in Michigan.

DAVID ENSIGN was born at Battle Creek, Michigan. He is the son of David W. and Maude Ensign. He is a graduate of the Battle Creek high school and received a bachelor of arts degree at Manchester College. He was graduated from Bethany Biblical Seminary with the bachelor of divinity degree in 1942. He was baptized at Battle Creek, Michigan, in October 1934 by the pastor, Floyd E. Mallott. He says. "While all the pastors I remember have doubtless had some influence on me, Dr. F. E. Mallott was largely instrumental, under God, in leading me to desire church membership and the calling of the ministry." His election to the ministry occurred in the same church on December 12, 1936. He has been in pastoral work, serving several churches for one year in the District of Washington, and at Navarre, Kansas. He is at present continuing his training at the Union Theological Seminary, Richmond, Virginia, and is also serving as pastor of the Richmond church.

EVERETT R. FISHER is connected with Michigan through his service at the Hart church from June 1929 to May 1930. He was born in Miami County, Indiana, January 18, 1896. He is the son of Harry B. and Carrie B. Fisher. He married Cora Luella Heestand on September 12, 1920. He graduated from Manchester College in 1920 and from Bethany Biblical Seminary in 1922. He united with the church at Mexico, Indiana, in June 1908. He was elected to the ministry in the Mexico congregation, Indiana, on September 15, 1919, and was ordained to the eldership at La Porte, Indiana, in November 1922. At present he is pastor of the Trotwood church of Southern Ohio.

HERBERT ALLEN FISHER is one of the young men just entering the ministry. He was licensed by the Battle Creek church in July 1943, and relicensed in July 1944. He is the son of Walter G. and Laura Johnson Fisher. He was born on June 28, 1922, at Ithaca, New York, and later moved to Florida with his parents. He completed his elementary training and took several years of high school work in Florida, but graduated from the Marshall high school at Marshall, Michigan, in June 1941. He was married to Helen Hissong of Dayton, Ohio, on August 26, 1944. He graduated from Manchester College in 1945. He was baptized in 1928 at Glen St. Mary. Florida.

WALTER G. FISHER with his wife and three sons moved to Michigan from Florida about 1939. He was born at Mex-

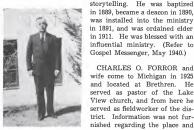


WALTER G. FISHER

ico, Indiana, January 6, 1890. He is the son of George A. and Jennie May Fisher. He married Laura Saloma Johnson on December 30, 1913. His public school training was received at Perth, North Dakota, and there he united with the church in 1902. He has served the church in several different states since being elected to the ministry at Glen St. Mary, Florida, on October 16, 1930. He preached at that church until he moved to Michigan. He served as pastor

of the Sunfield church from 1940 to 1942, and was called to the pastorate of the Battle Creek church in 1943 to succeed Brother F. E. Mallott; he served there until 1945. He was ordained to the eldership at this church on November 19, 1944, by Arthur L. Dodge and Walter M. Young. The Marion church, Indiana, called him to give pastoral service there, and he began on September 1, 1945. In his grandfather's family there were seven children, two girls and five boys. The boys are all ministers. His association with leading elders of the brotherhood has been an inspiration to Brother Fisher.

EZRA FLORY is placed in this chapter because of his pastoral work at the Rodney church, Michigan, the last place of service before his active and helpful ministry came to a close. He was born in Ohio on January 5, 1870, and died at Goshen, Indiana, February 15, 1940. Brother Flory was a member of the faculty of Bethany Bible School from 1912 to 1920. He looked upon the experiences of life as being the best means of education. He possessed a keen intellect and was qualified in the fields of teaching and preaching. By many boys and girls he will be remembered for his art in



CHARLES O. FORROR

CHARLES O. FORROR and wife come to Michigan in 1925 and located at Brethren. He served as pastor of the Lake View church, and from here he served as fieldworker of the district Information was not furnished regarding the place and time of his birth, his parents. where he united with the

church and when he was called to the ministry. His leadership in the churches of Michigan enabled the work to advance effectively. There was a circuit established in that part of the district which included the Lake View, Marilla and Harlan churches. For five years during this period he acted as district evangelist. As he went about he helped to organize new churches. He was also the presiding elder of several churches, chairman of the district mission board, and young people's adult adviser. He was ordained to the eldership in 1927 at Brethren. He says that Mrs. Forror would help by taking his place in the circuit of churches and filling the pulpit while he was engaged in other work in the district.

JESSE M. FRADENBURGH discharged the duties of the ministry at the Midland church, Michigan, along with his daily work. His parents were John E. and Sarah Fradenburgh. He was born on April 26, 1891, at Winamac, Indiana. On March 12, 1912, he was married to Bertha Elnora Metcalf. He has a public school and some normal school training, and has taught school in Marion County, Illinois. On September 5, 1908, he united with the church in Illinois. He has a Brethren family background for three generations. Elected to the ministry at Midland in 1931, he has spent the years in ministerial service on the free-time basis. It was through his insight and efforts that the Midland church was organized in 1924. His life came to an untimely end in 1945.

ROYAL HOOVER FRANTZ is living and serving in the Sunfield congregation. His parents were Moses and Sarah Frantz. His mother was a very devoted Christian who was faithful and active until the time of her death about two years ago. He was born at Clarksville, Michigan, in 1900. He married Rose Mae Smalley in June 1926, and they have a family of five children. Their entire family is talented in music, and in this way they have contributed in no small measure to the program of the church. He received his high school training at Sunfield. Later he took training at Manchester Academy, Barry County Normal School, and West-

ern State Teachers College at Kalamazoo. He united with the church at Sunfield in 1909. He writes as follows: "I have never exercised very much in the pulpit. I have served almost continuously as young people's leader and teacher, and also as music director." And



J. E. FREDERICK

JACOB EZRA FREDERICK was born at Harmony, Maryland, October 5, 1844. He lived to be eighty-two years of age the joined the Church of the Brethren when he was twenty-two years old. In 1866 he was united in marriage to Mary Carline Harshman at Walkersville, Maryland, He moved to Ohio about 1873, and then moved back to Brownsville, Maryland, about 1878. In 1881 he came to Indiana and lived at different

places in that state during the next decade, and finally moved back to Williamsport, Maryland. About 1893 moved to Salem, Illinois, and in 1902 he came to Michigan and settled near the village of Rodney. He was called to the ministry either by the church near Winamac or the church at Monticello, Indiana. His preaching in Michigan was confined mostly to the Rodney church.

RALPH L. FRY came into the District of Michigan from the Olivet church of Northeastern Ohio. He and his wife entered the pastorate of the Shepherd church on September 1, 1944. He was born at Polo, Illinois, on March 8, 1918. His parents were Lee A. and Mary N. Fry. He was married to Pauline DeLauter on September 23, 1939. His wife's father, Ora DeLauter, an elder in the Church of the Brethren, is not the director of the Civilian Public Service camp near Williamsport, Maryland, which is operated by the Brethren Service Committee. Ralph completed his elementary school training in 1931 and graduated from the Mt. Morris, Illinois, high school in 1955. He received the bachelor of arts degree from Manchester College in 1939. In 1945 he received his





RALPH AND PAULINE FRY

bachelor of divinity degree from Bethany Bibbleal Seminary, Chicago. He was baptized by S. S. Plum at the West Branch church of Northern Illinois on November 7, 1926. This church called him to the ministry in January 1939, and he was installed by Elder John Heckman on Easter,

April 9, 1939. He served the Rockford church in Illinois from September 1939 to September 1940. While in the seminary he was the summer pastor at Lamotte Prairie, Illinois, in 1942. Then after his graduation from the seminary he was called to the pastorate of the Olivet church in Northeastern Ohio. From there he and his wife came to the Shepherd church.

BENJAMIN FRYFOGLE settled in the vicinity of the Sunfield church. Very little data could be obtained regarding his life. He was born in Knox Township, Columbiana, Ohio, on October 16, 1830. His father was born in Holland in 1805. His mother was born in Switzerland. Before the Sunfield church house was built, services were held in his barn. He was ordained to the full ministry of the church in 1878. These were the days of the free ministry, and Brother Fryfogle's name may be seen on the records of many of the early churches of Michigan.

EARL OREN FUNDERBURG, one of Michigan's younger ministers, is now serving his home congregation in a wonderful way. He was born in Marilla Township, Manistee County, Michigan, on July 30, 1913. His parents were George W. and Effie Shideler Funderburg. He married Thelma Blanche Ball on September 5, 1935, at Ozark, Michigan. He began his elementary schoolwork at Huntington, Indiana, and finished at the Clarkes school in Marilla Township, Manistee County, Michigan. It was here that he finished his high school training. He was baptized in the Harlan church in 1924, at the age of eleven, during a series of evangelistic meetings conducted by George Killian. He was licensed to preach in September 1942 and ordained to the ministry in August 1943. This was done while he was living in the Ozark congregation. He began his first pastorate at the Homestead church on April 1, 1944, on a part-time basis. This is a rural community, and Brother and Sister Funderburg are rendering a noble service to a church in great need of ministerial help.

TED ELWYN GANDY is one of Michigan's young ministers. He was born on March 29, 1917, at South Bend, Indiana. His parents are Allen C. and Gertrude Gandy. On July 23, 1939, he was married to Olivia Turner. He was baptized in the Battle Creek church by D. P. Schechter. He graduated from the Battle Creek high school and has taken training at Bethany Bible Training School. In December 1939 he was called to the ministry at his home church. His installation was in 1942. He is preparing for ministerial duties and will probably find his field of service very soon.

WILLIAM HARVEY GOOD has spent all of his life, since becoming a minister, in the District of Michigan. He was born in Fulton County, Ohio, on April 27, 1878, the son of Jacob and Susannah Good. On May 28, 1899, he was married to Malinda Angeline Rowe. He attended public school in

Ohio, Indiana, and Pennsylvania, and attended high school at Wauseon, Ohio. He united with the church in the Swan



WILLIAM H. GOOD

Creek congregation in Ohio in February 1897. He was elected to the ministry in the Riverside church, Missaukee County, Michigan, in July 1908. He was ordained to the eldership in the same church in October 1912. He was a minister in the Riverside church from 1908 to 1918; the church was then disorganized and the members were counted a part of the Zion congregation. He has lived and served in this church since 1918, and at present is the presiding

elder. His ministry has been a great help to this church and to the district. He has been a member of the district mission board since 1937. He is willing to labor earnestly to further the cause of Christ in the world.

CORNELIUS HAGLE has been able to achieve success in spite of a great handicap. The son of Alonzo and Eliza Bickel Hagle, he was born in Knox County, Indiana, October 15, 1890. His wife's maiden name was Zora Ethel Trader. He was born blind and received home training only. He was baptized in and became a member of the Salem congregation, Starke County, Indiana, April 22, 1906. It was at this church that he was called to the ministry in the autumn of 1920. Here he assisted Brother Clyde M. Joseph; later he served with Brother E. R. Fisher at the La Porte church, Indiana. Because, after leaving home, it was difficult to find someone to do his reading, he retired from the ministry and was later called to the deacon's office. While working in

Grand Haven he connected himself with the Muskegon congregation, in which he was the only deacon. Brother L. W. Shafer was the pastor then and called upon him to conduct the services a few times in his absence. During the time of



CORNELIUS HAGLE STANDING BY HIS BRAILLE BIBLE

his retirement he learned the Braille system of reading and writing. In 1942 when Brother Shafer resigned, the church saked him to fill the vacancy and granted him a license to preach. He did the preaching until they secured Brother Elmer Leckrone as pastor. He was finally installed into the ministry on June 6, 1943, and has assisted in the work whenever his services were needed since then.

DANIEL MAX HARTSOUGH was born at Dresden, Ohio, on March 9, 1877. He is the son of

George and Caroline Hartsough. He has a public school training. He united with the church in Ohio in October 1886. He was installed into the ministry in June 1925 at Wooster, Ohio. He served the Lake View, Marilla, and Harlan churches while in Michigan.

ABRAM W. HAWBAKER was born in Pennsylvania April 6, 1857. At an early age he moved with his parents to Dallas County, Iowa. On February 10, 1881, he married Mary Hoff, who, as his widow, now resides in South Bend, Indiana. A. W. Hawbaker was elected to the ministry at Dallas Center, Iowa, about 1885. He lived near Hope, Kansas, for two years, 1886 and 1887. He then moved to Dallas Center, Iowa, and preached some there and for a while at a mission point in

Des Moines, Iowa. For a few years, about 1890 to 1892, he had a furniture store in Grundy Center, Iowa, and also preached at the church. His next location was in Polk County, Iowa, 1893 and 1894, where he preached at two or three churches near Elkhart. In 1895 he moved to Dallas County, Iowa, near Waukee, where he farmed the farm formerly operated by his father. He preached at churches in that vicinity while living on that farm. In 1898 Brother Hawbaker moved to near Kenmare, North Dakota, on a homestead and preached at various schoolhouses. In 1899 he was ordained as an elder. He was active in mission points throughout that part of North Dakota. In 1902 he moved to Brethren, Michigan, and later to a farm four miles east of Brethren. He preached at the church in Brethren and was its elder. In 1903 or 1904 he moved near the Marilla church, which was a part of the Brethren congregation; there he lived until his death. He was in charge of the services in the Marilla church and also preached at many places. For some time he was the evangelist for the Michigan District and preached at nearly all of the Brethren churches in Michigan. He loved the pioneer work in mission churches and was not satisfied to remain in an old, well-organized church. He was interested in growing, expanding churches, and delighted in trying to create unity among people who had migrated to locations from various other places. He was sympathetic with people who had conflicting ideas, and was interested in problems that beset young people. He was more interested in the work of the church than in his own material welfare. He would leave his farm work at the busiest times if there was a call for church work. While preaching near Petoskey, Michigan, he was stricken with appendicitis, and passed away December 3, 1906. He was buried in the cemetery one mile west and one-half mile north of the Marilla church. We cherish his memory.

WALTER J. HEISEY, son of Albert and Susanna Kreider Heisey, was born September 17, 1890, at Union, Montgomery County, Ohio. After completing his high school training in Ohio he studied extensively in preparation for missionary service. He has been a student at Lewis Institute in Chicago, Manchester College, Bethany Biblical Seminary, and Northwestern University. He is a graduate of Yen Ching School



WALTER J. HEISEY

of Chinese Studies. He was baptized in March 1902 in the Georgetown congregation in Southern Ohio. The West Milton congregation of Southern Ohio elected him to the ministry on September 17, 1911. He was ordained to the eldership at Shou Yang Hsien, Shansi, China, in September 1919, by J. H. B. Williams, J. J. Yoder, and F. H. Crumpacker. Brother Heisey served in China fourteen years. Since returning from the mission field in China he has held

pastorates in Indiana. He served as fieldman for Manchester College for five years prior to his acceptance of the call to the Midland church, Michigan, in 1942. He and his wife were called to the pastorate of the Flint church in September 1944. He is also the presiding elder of that church. He has done a considerable amount of deputation work among the churches under the General Mission Board in the interest of missions, and he has done summer conference and camp work. As a former missionary he is called upon to lecture before service clubs, P. T. A's and other interdenominational groups. Sister Heisey is serving on the district children's work cabinet.

HOWARD HOLMES HELMAN once lived in the Long Lake congregation. He is the son of David F. and Susan Helman. He was born on December 12, 1880, in Stark County, Ohio. He was married first in 1906 to Ora Alice Renneckar, who died April 24, 1924. His second wife was Cora Viola Wise. He received his public school training in Stark County, Ohio, and also attended high school at Scio and Canton, Ohio. He was a student at Manchester College for two years. He united with the church in the Tuscarawas congregation, Ohio, in 1897. He was elected to the ministry in the same congregation in 1901, and advanced to the eldership at Wooster, Ohio. The following significant note was included in his report: "Paternal grandfather came from Germany in the Catholic Faith in 1840. He came in contact with members of the (then) German Baptist Brethren Church, married into a family of members of the latter and united about 1848. My parents were not converted until past the age of forty, a year or two before my conversion. I served on the district mission board of Northeastern Ohio for several vears, and on the ministerial board of Middle Indiana one term. Was compelled to give up regular ministerial work in 1928 because of failure of my voice to hold up under the strain of regular preaching. I am now farming." He relinguished his farming in 1945 and returned to North Manchester. Indiana.

KENNETH HOLLINGER, son of E. Sylvester and Elizabeth Wandle Hollinger, was summer pastor at the Shepherd church in 1944. He was born August 11, 1912, near Hollansburg, Ohio. He married Helen Louise Darley of North Manchester, Indiana, on June 1, 1938. He graduated from the high school at Hollansburg, Ohio, on May 16, 1930, and from Manchester College with the bachelor of arts degree on May 31, 1935. He is now pursuing his seminary training at Bethany Biblical Seminary, Chicago. He united with the Cedar

Grove church of Southern Ohio by baptism in 1925. This church licensed him to the ministry on November 28, 1931, and about a year later, November 26, 1932, he was installed. He was ordained to the eldership on June 5, 1942, at the Prices Creek church, Ohio, where he was serving as part-time pastor. He had taken his turn in the preaching schedule of his home church (Beech Grove) prior to 1938. He was a principal and teacher in the Preble County schools, Ohio, for a period of eight years after his graduation from Manchester College.

E. SYLVESTER HOLLINGER is the son of Daniel and Elizabeth Hollinger. He was born on September 6, 1887, in



E. S. HOLLINGER

Darke County, Ohio. He married Elizabeth Wandle March 23, 1910. She passed to her eternal rest on November 4. 1934. His second wife was Vicie Cassell. In addition to his public school training in Darke County, Ohio, he has taken courses at Manchester College and Bethany Biblical Seminary. He was baptized in March 1901 at the Beech Grove church of Southern Ohio. This church elected him to the deacon's office in November 1911, and to the ministry in

November 1912. He served in the ministry at the Beech Grove church for twenty-five years, on both a free-time and a part-time basis. He was part-time pastor of the Cedar Grove church, Southern Ohio, for seven years. He was ordained to the eldership in the Prices Creek church, Southern Ohio, in 1919. In January 1944 he was called to the pastorate of the Beaverton church, Michigan. He is now vice-chairman of the district board of Christian education and as such is the director of peace and temperance work.

LEVI T. HOLSINGER was born in Henry County, Indiana, on March 21, 1850. He was the son of John and Sarah Holsinger. He attended the high school at Pleasant Hill, Ohio,



and took a business course at a commercial school in Chicago. At the age of twenty he joined the Methodist Church and preached in that denomination for two years. He united with the Church of the Brethren on April 28, 1878, and was called to the ministry in the same year, September 21, in the Bethel church, Nebraska, After his return to Indiana he was advanced to the second degree of the ministry in the fall of 1884 and ordained to the eldership in 1885. He was united in marriage to Mary A. Kern in 1871. He moved to Brethren, Michigan, about 1912, and served in the district approx-

imately nine years. He went among the churches of Michigan as the district evangelist, conducting revival meetings. He was widely known as an evangelist previous to his residence in Michigan. He served a number of times on Standing Committee and twice as moderator of Annual Meeting. For a number of years he was a member of the General Education Board. He was a trustee of Manchester College and the presiding elder of the Manchester church for two years. He was a good preacher, and many have been led into the kingdom under his preaching. He was especially qualified to give instruction in doctrinal subjects. He was able to keep church members united in Christian love. He was very insistent on members living harmoniously as fellow Christians. He died at Mexico, Indiana, on February 16, 1937, and was buried in the Pleasant View cemetery, Rossville, Indiana.

BURYL E. HOOVER was born at Nashville, Michigan, on March 5, 1893. He is the son of Frank and Josephine Hoover. In 1917 he was united in marriage to Pearl Smith, whom he lost by death in 1918. His second wife was Candace R. Hoover. He took his public school and high school work in Michigan and graduated from Manchester College in 1926; he received his master of arts degree at the University of Michigan in 1936. He was baptized in the Thornapple church in 1913 by Brother C. H. Deardorff. He was elected to the ministry at Onekama, Michigan, in 1918. He has served the Wawaka church in Indiana from 1922 to the present, and

was ordained to the eldership there about 1928. He spent three hundred sixty-four days in Camp Custer during the first world war. He has been a teacher of English in the Rome City and Wawaka high schools since 1922

PERRY R. HOOVER was born on July 30, 1890, at Hagerstown, Indiana. He is the son of John D. and Elizabeth Hoover. He married Jessie May Teeter on June 22, 1912. To them have been born two sons and two



PERRY R. HOOVER

daughters. Brother Hoover is a graduate of the Hagerstown high school, of Manchester College, and of Bethany Biblical

Seminary. He has taken graduate work at the Central State Teachers College. In 1905 he united with the church at Hagerstown, was called to the ministry in 1913 and was ordained to the eldership in 1915 at that church. After graduating from Bethany Biblical Seminary in 1925 he was pastor of the church at Liberty, Illinois, for two years. In 1927 he and his family moved to Michigan, where he became the first full-time pastor of the Beaverton church, continuing until 1931. He served on the district ministerial board for three years. He then taught one year and served two years as superintendent in the Beaverton Rural Agricultural High School. After an absence of six years from the state he again returned to Beaverton March 1, 1940, as part-time pastor, giving half of his time to the district as fieldworker. He was moderator of the district meeting at Marilla in 1941 and was elder of the Beaverton church from 1941 to 1943. He closed his work in Michigan in 1943 to accept the pastorate of the Pine Creek church in Northern Indiana Because of ill-health he resigned this pastorate in 1944, and he and his wife lived on the Camp Mack farm during the summer and fall of 1945. At present they are living in Elgin, Illinois, where he is employed in the Brethren Publishing House.

HARVEY ROY HOSTETLER was born at Accident, Maryland, on August 12, 1894, the son of Jonas and Rebecca Hostetler. He married Wilma Mae Bollinger on July 31, 1921, and three sons have been born to them. He is a graduate of the high school at Fruitland, Idaho, and also of Manchester College, and was a student at Bethany Biblical Seminary from 1915 to 1919. In 1906 he united with the church at Williston, North Dakota. He was elected to the ministry in 1917 and ordained to the eldership in 1919 by the church at Fruitland, Idaho. In November 1937 he came from Morrill, Kansas, to the Detroit church, which he served as pastor and



HARVEY R. HOSTETLER

elder until October 1944. He was a member of the district ministerial board and served as moderator of the district meeting at the Sunfield church in 1940 and again at the Beaverton church in 1942. He terminated his work at the Detroit church to accept the pastorate at Wichita, Kansas. The district lost a capable pastor and one who had a keen interest in the whole church program.

ISAAC HUFFORD labored in the Bear Lake church at Clarion, Michigan. He was born on May 26, 1841, in Hocking County, Ohio. His parents, Samuel and Mahala Hufford, migrated from Pennsylvania to Ohio about 1850. His grandfather, Solomon Hufford, came from Virginia and settled in the Ohio Territory in 1801. The deed to the land was signed by President James Madison. "The bears would group around the log house at night, often carrying off the young pigs. Wild hogs and wolves roamed the forest." These facts were related by Isaac Hufford's daughter, Mrs. Mahala Salah, who now resides at Petoskey, Michigan. Isaac Hufford was married to Elizabeth Latshaw of Lancaster County. Pennsylvania, on August 4, 1867, in Clinton County, Indiana, In 1871 he was chosen to the ministry at the Middle Fork church near Rossville, Indiana. He was ordained as an elder in 1917 at Clarion, Michigan. His hearing began to fail at the age of thirty; this proved to be a handicap because he could never hear a word of a sermon. In spite of this, his place was never vacant. His parents on both sides were members of the Church of the Brethren. He would never accept money for his church services, funerals and marriages. He died on July 24, 1925, at Petoskey, Michigan.

STEPHEN HUFFORD was born August 28, 1869, near Rossville, Indiana. He is the son of Isaac and Elizabeth Hufford. He moved to Michigan with his parents. His wife, Julia Otterbein, was a native of Canada. He was baptized at the Bear Lake, Michigan, church in 1902, and was elected deacon soon afterward. He was called to the ministry at this church, in which he continued to serve.

ERNEST RICHARD JEHNSEN was born on January 14, 1920, at Big Rapids, Michigan. He is one of the young ministers who is becoming vitally interested in the advancement of the kingdom. He is the son of William F. and Emma Jehn-He has taken training at Bethany Bible Training School, Chicago. He united with his home church at Rodney on October 3, 1937, and was called to the ministry there on June 24, 1939. What preaching he did in the early part of his ministry was done largely in his home church. He served a term as a member of the district B.Y.P.D. cabinet. He says, "In my association with leaders in the early days of Christian experience, I never failed to receive inspiration and encouragement." He gives Elder Samuel Bollinger credit for giving him much encouragement as he began the work of the ministry. He and his wife served in the pastorate of the Marion church, Indiana, in 1944-45. He is now attending Manchester College.

CHARLES G. JEHNZEN was born at Detroit, Michigan, on September 24, 1920. He is the son of Edward B. and Helen Jehnzen. He is a graduate of the Mecosta high school, and was a student at Ferris Institute at Big Rapids, Michigan.

He united with the church at Rodney and was baptized by Brother J. E. Ulery at Jehnzen Lake. In December 1940 he was called to the ministry by the Rodney congregation.

JOHN ELISHA JOSEPH was born February 15, 1868, at Culver, Indiana. He was the son of David and Julia Green Joseph. He married Amanda Yoder, daughter of Solomon and Mary Yoder. September 16, 1888. He took schoolwork at



JOHN E. JOSEPH AND FAMILY

Valparaiso Normal School and also the Bible School at North Manchester in 1896-97. He became a member of the Salem church, Indiana, by baptism when eighteen years of age. In 1891 he was called to the ministry in the Union church, Indiana, and advanced to the second degree in 1894. He was ordained as elder in the White Rock church, North Dakota, in October 1905, and served this church as minister and elder until 1911; then he moved to Surrey, North Dakota, where he assisted with the church work. It was in North Dakota that Brother Joseph was at his prime in the ministry, while Sister

Joseph gave her best to the needs of the family. Here they formed friendships with many brethren which were always cherished. One elderly minister, eighty years of age and blind, gave him much encouragement and inspiration. In this brother's home the White Rock church was started in 1900. It was in this church, while Brother Joseph was serving, that W. W. Slabaugh was elected to the ministry. After spending some time in Minnesota, the family moved to Onekama, Michigan, in 1917. He was pastor of the Long Lake church for three years and received partial support. Brother Joseph developed a keen interest in fruit, especially apples. In 1938 the Josephs celebrated their golden wedding anniversary. In 1940 he was stricken with palsy, from which he never recovered. He was helpless the last two years of his life. He passed to his reward on December 29, 1944, in Onekama, and his body was laid to rest at the Mt. Pleasant church at Bourbon, Indiana,

ANDREW J. KAUFFMAN was born in Shelby County, Ohio, on December 17, 1874. He is the son of Henry and Lydia Kauffman. He married Catherine Abrilla Hollinger on June 19, 1901. He united with the church at South Whitley, Indiana, in 1900. He was elected to the ministry at the Beaverton church, Michigan, on May 25, 1913. He took part in the preaching at Beaverton until he moved to Canada. He has served on a free and a part-time basis at Froid and Kalispell, Montana, and in the Bow Valley church in Canada. He was ordained to the eldership at Bow Valley in 1930.

CHARLES KEITH was born on February 14, 1857, in Allen County, Ohio, the son of John H. and Eleanor Keith. He united with the County Line church in Ohio in November 1885. On January 7, 1877, he was united in marriage to Mary A. Bowghan. Sister Ella Keith, who is the oldest child, is still a faithful member at the Lake View church. Brother

Keith received a common school education in Ohio. He was elected to the office of deacon in July 1886, and to the ministry at the Pleasant Hill church, Shelby, Ohio, on November 13, 1897. In March 1902, he located at Brethren, Michigan, and was living there when he passed away in November 1938. He was a faithful minister and as such served the church for forty-one years.

DAVID HENRY KELLER, son of Jacob and Katie E. Keller, was born in Cumberland County, Pennsylvania, February 6, 1873, and died at Battle Creek, Michigan, February 3, 1940. He graduated from the Hope high school, Hope, Kansas, and was a student at McPherson College when he united with the church. At the age of twenty-four he was elected to the ministry. He received a bachelor of arts degree at Battle Creek College in 1932. He was active in educational, social, and church work. He was a lover of children and served as president of the Child Rescue Society of the Church of the Brethren for about eight years. With his wife, who is licensed to preach, he served churches in Iowa, Minnesota, and Ohio, and at the time of his death was pastor and elder of the Sunfield, Michigan, church. This church, in its statement of appreciation, says: "We thank God for his life and for the privilege we have had of working with him. May the influence of his unselfish service here continue to be a challenge to each one of this church."

MARTHA HILARY KELLER was born on August 23, 1873, in Jasper County, Iowa. She is the daughter of Charles and Elizabeth Hilary. She became the wife of David H. Keller, now deceased, on February 24, 1897. After high school she attended McPherson College for two years, and then taught school for six years. While at McPherson, in 1891, she united with the church. She says, "After a three months' struggle with the devil, I had a wonderful conversion experience.

Like Paul, the course of my life was just reversed." On December 12, 1924, at the Ivester church, Iowa, she was licensed to preach, being probably the first permanently licensed sister. "Preaching and teaching the Word of God has always been the passion of my soul," she declares. She assisted her husband before his death in the pastorates which they served, and after Brother Keller's death she continued as pastor of the Sunfield church until the fall of 1940. She is now residing in Minnesota.

JACOB KEPNER was born in Burks County, Pennsylvania, on October 31, 1840. He married Susanna White on October 19, 1862, in Medina County, Ohio. They came to Michigan sometime in 1868 and settled near Potterville, Eaton County. Two sons, John and Amos, were born to this union. The mother died on July 6, 1872. Brother Kepner remarried, but his second wife lived only till September 15, 1874. He moved to Campbell Township, Ionia County, near Elmdale, about 1873. He probably was the first minister of the Elmdale church. He married his third wife. Angeline F. Williams, of Woodland, on August 18, 1875. In March 1890 they moved to Gratiot County, Michigan, which was in the New Haven congregation. He served there until the Crystal church was organized from that congregation; then he preached at Crystal, where he carried on a faithful ministry up to the time of his death on August 4, 1904.

HOMER NEWTON KIRACOFE first came into Michigan to find a companion for life. He married Rachel Mohler Miller, daughter of Bruce and Mary Mohler Miller, on June 5, 1940, at Scottville, Michigan. Homer is the son of Minor Newton and Gertis Bavers Kiracofe. He was born on July 23, 1916, at Mt. Solon, Virginia. He united with the Pleasant View church, near Lima, Ohio, and was baptized in October 1927. He was elected to the ministry at the Sugar Creek

church, Northwestern Ohio, on May 29, 1936. He graduated from the Central high school in Lima, Ohio, in 1934. In 1940 he received his bachelor

of arts degree from Manchester College. He completed his seminary training in 1943 and graduated with the bachelor of divinity degree from Bethany Biblical Seminary, Chicago. He preached occasionally in his home church in Ohio and went into many churches in





HOMER AND RACHEL KIRACOFE

Ohio, Indiana, and Illinois while doing deputation work with Student Volunteers during his first three years in college. He served the Pampa church, Texas, as summer pastor in 1939. The next summer he went to the Waka church in Texas. In 1941 and 1942 he served the Sugar Ridge church in Michigan as summer pastor. Then on September 1, 1942, he took charge of the work there and served as student pastor while finishing his seminary training in Chicago. This was his wife's home church. He and his wife began their resident pastoral program in June 1943 and are now devoting full time to the work of this church. On October 15, 1944, he was ordained to the eldership. He is now the adult adviser to the district youth council and as such he works with the district board of Christian education. Under his leadership the Sugar Ridge church is making progress as a rural church.

LYLE MILNE KLOTZ and wife have come into the disrict to serve the church at Midland. The son of William H. and Hattie Milne Klotz; he was born on January 15, 1917, at Fredericksburg, Iowa. He was barried to Gladys Beeghly of Somerset, Pennsylvania. A graduate of the Fredericksburg high school, he was a student for three years at Upper Iowa University, Fayette, Iowa, and then he went to Mc-Pherson College, Kansas, to complete his college training



LYLE KLOTZ

Against, to comprete his college training and receive his bachelor of arts degree. He graduated in 1942 from Bethany Biblical Seminary, Chicago, with the bachelor of divinity degree. He became a member of the Church of the Brethren at Fredericksburg, having been baptized in October 1934. His home church licensed him to the ministry in March 1939 and he was installed in August 1940. He served the Fredericksburg church as summer pastor in 1939 and 1940. In 1941 he had a summer pastorate in the Sheldon church. Iowa.

After his graduation from the seminary he accepted the call to the pastorate of the Minneapolis, Minnesota, church, where he began a full-time pastoral program in September 1942. In 1944 he was called to the pastorate of the Midland church in Michigan. He and his wife, who is also a minister, are promoting an active program, both in the church and in the community. The people are well pleased with their efficient leadership.

GLADYS BEEGHLY KLOTZ, the daughter of Ananias J. and Cora Gnagy Beeghly, was born at Friedens, Somerset County, Pennsylvania, on February 17, 1915. She graduated from the high school at Westernport, Maryland, and attended Bethany Bible Training School, Chicago, one year. She was married to Lyle M. Klotz on June 25, 1942. She is a minister and in that capacity she will be able to give assistance in the various activities of the church wherever they may be called to serve.

DANIEL KNIESLEY, whose name is found on the records of the Little Traverse church, came into the state before

there were many churches established. He was born in Bedford County, Pennsylvania, on May 4, 1844. He was the son of Philip Kniesley. His wife was Eleanor Feters of Elkhart, Indiana. She taught him to read and write. By his own studying he was able to educate himself. His baptism occurred in 1887, and it is very likely that he united with the Little Traverse church at that time. This church was located in Emmet County, near Harbor Springs, Michigan. He was chosen as minister in this church in 1899, advanced to the second degree of the ministry in 1900, and then ordained as elder in 1917.

JOHN M. LATR was born in Sullivan County, Tennessee, December 24, 1855. He united with the church early in life. He served as a deacon before he was elected to the ministry. His ordination to the eldership took place in 1892. In 1895 he moved to Custer, Michigan, and labored earnestly in the ministry. He gave much assistance in the building up of the

Sugar Ridge church, which has become one of the strong rural churches of the district. A man of strong physical powers, impelled by strong spiritual convictions, he was diligent in proclaiming the gospel. His health gradually failed because of a serious accident which disabled him. Death came suddenly following a paralytic stroke.

CLIFTON L. LECKRONE was born at Brethren, Michigan, on August 28, 1914. He is the



CLIFTON L. LECKRONE

son of Daniel and Lowerta Leckrone. He married Joyce Lorraine Griffiths on September 1, 1940. He is a graduate of the Dickson Rural Agricultural School. He attended the Manistee County Normal School and also Manchester College one year. In May 1923 he united with the church at Brethren, Michigan, became a good Christian worker, and was elected to the ministry on December 30, 1939, at the same church. He is now serving the congresation as their part-time pastor.

ELMER FRANKLIN LECKRONE is giving an effective ministry to the Muskegon church. He was born on October



ELMER F. LECKRONE

1, 1906, at Brethren, Michigan. He is the son of Daniel and Lowerta Leckrone. He is a graduate of the Dickson consolidated school and of Manchester College, and has taken graduate courses at Ferris Institute and Western State Teachers College. He united with the Lake View church, Brethren, Michigan, in 1919, having been baptized by L. T. Holsinger. In speaking of his conversion experience and the beginning of the Christian life, he says, "My brother Calvin a way elected to the ministry in

taught and helped me." He was elected to the ministry in his home church in 1925. He has served as part-time pastor of the Onekama, Brethren, Flint, Battle Creek, and Muskegon churches in Michigan; and he served the South Whitley and Cart Creek churches in Indiana. He has given free ministry to the Rodney, Harlan and Marilla churches in Michigan. "The Saturday afternoon communion services, and the revival meetings gave one a series of experiences seared into one's being," he says. He gives recognition to Brother Charles Forror, Brother F. E. Mallott, Brother Otho Winger, Brother W. W. Slabaugh, and other prominent church lead-

ers as having been exceedingly helpful in giving guidance in the early part of his ministry. But he adds: "In the background of it all and running through it all is a father (deceased) and mother's dream that I'd make good." He says that one outstanding thing which will linger in his memory is the time that his father waited for the train after a hard day's driving to take him to Brother Forror's residence. It was here that he was to learn of his election to the ministry in the presence of neighbors and relatives of the home church. Brother Leckrone is a member of the district board of Christian education, and is also a representative on the district children's cabinet as the pastor counselor.

KENNETH MERL LECKRONE is the son of George E. and Cora Leckrone. He was born on May 20, 1904, at Brethren, Michigan. He was united in marriage to Lillie Irene Hunt on March 15, 1929. He was a minister before his marriage. He graduated from the high school at Brethren. After being a student at Central State College, Western State Teachers College, Michigan State College and Manchester College, he returned to Michigan State College, East Lansing, Michigan, and graduated with the degree of bachelor of science. In 1927 he was called to the ministry at the Lake View church at Brethren. He has helped with the preaching at Lake View, Harlan, Marilla, Onekama, and Lansing. He has followed the teaching profession and wherever he has preached it has been on the part-time basis. He and his family are now living at Boyne City, Michigan.

WILMER MOHLER LEHMAN is now serving the pastorate of the Crystal church. Born on October 13, 1903, in Morgan County, Missouri, he is the son of John D. and Lizzie Mohler Lehman. He attended the public schools of Guthrie, Oklahoma, and graduated from the high school

there. He spent one and one-half year at McPherson College, Kansas, and one year at Bethany Bible Training School, 1943-44. His wife was formerly Florence Ellen



WILMER M. LEHMAN

Brammel. In 1919, at the age of sixteen he was baptized at Guthrie. Oklahoma. The Guthrie church elected him to the ministry in May 1938. He was ordained to the eldership in January 1943 at the Verdigris church in Southeastern Kansas, where he was then serving as pastor. He and his wife began pastoral service at the Crystal church, Michigan, in the summer of 1944. His wife's maternal grandfather. Brother H. F. Crist, influenced him greatly as a young man to pursue the work of the ministry. Both of his grandparents, as well as his oldest brother and

others in the family relationship, made the ministry their lifework. Brother Lehman says: "Since our election to the ministry, Mrs. Lehman has been a constant source of help and encouragement."

CLAUDE HECKMAN LESLIE was born in Kosciusko County, Indiana, in 1898, the son of Frank and Catherine Leslie. He is a graduate of Manchester College, and received the master's degree in history at the Ohio State University in 1940. In December 1908 he united with the church at Spring Creek, Middle Indiana. He was elected to the ministry at the Center church, Indiana, in 1926. He assisted in the preaching and other church work at Lansing in 1936-37. "I live by teaching school," he says, "and give

as asked of my services to the church: sing, teach, or preach."

FREDERICK P. LOEHR was one of the pioneer preachers of Michigan and deserves much recognition in this chapter. The following biography was taken from one written by the late Elder A. H. Cassell.

Frederick Peter Loehr, son of Frederick Loehr, Sr., was born on the 17th of April, 1803, in the Rhine Circle of Bavaria, of very poor but virtuous parents, in the Lutheran faith. His mother was a pious woman, but so narrow-minded and exclusive that she thought there was no salvation outside of their Church. She spared no pains in imbuing his young mind with the same principles of faith, and succeeded so well that she almost made a juvenile enthusiast of her boy. "My delight," he says, "was in reading and writing. The evenings in our latitude being very long in the winter, I would sit, in the center of the spinning room, reading the historical part of the Bible through every winter." The letters of an uncle who died in Fredericktown, Maryland, caused him to have a desire for America. "My Father," he says, "was a shoemaker, and as soon as I was old enough I assisted him in his trade." He was the oldest of four children. The parents and the children came to America in 1820. The next morning after arriving in Philadelphia his father sent him to find some relatives in Northampton County. He found his grandfather's brother, Frederick Loehr (Brother Henry Kurtz's father-inlaw) who sent a team to get them. He lived with his grand Uncle for a year. While there he met Henry Kurtz who was a Lutheran minister. They tried to persuade him then to become a Lutheran minister against his wish or will. Henry Kurtz then married his cousin, Ann Catherine Loehr. He taught school in the German for three years. While teaching he learned to weave by trade. His parents were poor and he served them by paying for their home. Henry Kurtz went to Pittsburgh, and withdrew from the Lutheran Church. This caused F. P. Loehr to leave home in an effort to reconvert Kurtz. The result was that both found our own Church. He was baptized by Elder George Hoke, under whose oversight Brother Kurtz then lived. His mother believed for many years that they had sinned against the Holy Ghost, by making this change in their faith. But in time her scruples all vanished. He married Judith Bair in 1830, and was elected to the ministry about 1840. Sixteen children were born unto them and thirteen were raised. He was fcarful of not being able to support his family, so he sold his little farm of wild land. Sickness and reverses came which caused him to sell the first farm. He bought the second time and was obliged to

sell. He then moved to Van Buren County, Michigan, where land was very cheap. He says, "We have a good dwelling here and a little reserved land on which I still work some, when I lack the means to fill my calls. Many Brethren blamed me, and said I acted unwisely in going to Michigan, and indeed if the Lord had not pointed out my way, I would think so too. There were but thirteen members here in Van Buren County, when I came, now there are seventy; and in fonia County only seventeen, now nearly a hundred,



F. P. LOEHR

and other places are having the pure gospel preached, the seed of which may come up when men sleep. But it cost me a great deal of self-denial and labor. Had I staved in Indiana I could have enjoyed the labor that has been done since I came there twenty-six years ago." He was afflicted with blindness when he lived in Indiana. His wife was required to drive the horse in going to meeting. Then she became blind, but he could see again. On one occasion he said: "My afflictions indeed have been many and grievous, but they were the means to make me better acquainted with our common Father." Brother Loehr was, in the fullness of the word, a self-made man. Having a bright mind and great natural ability, he became quite in-

telligent. He was a successful minister in English and German. He was in many respects far in advance of the general brotherhood at that time. He took a very active part in promoting higher education, when it met with bitter opposition. He was also a great friend and advocate of Sunday Schools even when they were yet unpopular among the Brethren. He was also fond of music, both vocal and instrumental. He sometimes taught singing schools gratis, and spared no pains to improve the singing in the Churches wherever he labored. He was a good husband, and a kind father and a wise counselor. Concerning his ministry it may be said of him that he preached the Word without respect to human creed or additions. Elder Loehr died at his home, at Bloomingdale, Michigan, October 11, 1880, after an illness of several weeks, at the age of 77 years, after having been a member of the Church over fifty-one years, and in the ministry about forty years. His funeral services were conducted by Elder Daniel Shively, who used as his text, 2 Cor. 5: 12.

Brother H. R. Holsinger, Editor of the Brethren's Annual, remarks:

We are pleased to be able to lay before our readers so full a biography of our beloved Brother Loehr. He was a man whom we loved at our first acquaintance. He was a friend to the young people, and we made his acquaintance when we belonged to that class. He also agreed in sentiment upon the subject of music, education and progressive work generally. In fact he held correct and liberal view upon all the live questions of the day.

GEORGE LONG was born September 6, 1823, in Southampton, Somerset County, Pennsylvania. He was one of a family of twelve children. He was married to Lucinda Row on August 15, 1850, in Coshocton County, Ohio. They moved to Indiana in 1851 and to the neighborhood of Clarksville, Ionia County, Michigan, in 1871. There were eleven children. He was baptized in 1845. In 1852 he was elected to the ministry, advanced to the second degree in 1856, and ordained as elder in 1867 in Lagrange County, Indiana. He served in the ministry fifty years. Since the division in about 1883 he was identified with the Old Order Brethren. In early years he traveled much throughout the state in the interest of the church.

KENNETH GUY LONG, son of Ira and Della May Long, was born on May 26, 1913, in Richland County, Ohio. He was united in marriage to Grace Elizabeth Gans on August 10, 1940. He received his public school education in Indiana and graduated from the high school at Akron, Ohio, in 1931. He is a graduate of Manchester College and in 1939 received his bachelor of divinity degree at Bethany Biblical Seminary. In 1924 he united with the church at White Cottage, Ohio, and was baptized by his father. The Akron church, Ohio, called him to the ministry in 1934. He has held part-time pastorates in Ohio and Indiana. He was the pastor of the Grand Rapids church, having taken over the pastoral

¹ Brethren's Annual, 1884. Page 15,

duties there on October 1, 1939, until he resigned to become pastor of the Cedar Lake church in Indiana.

FLOYD ELWOOD MALLOTT was born on February 13, 1897, near Deshler, Ohio. He is the son of George E. and Nettie Mallott. He was united in marriage to Hazel Ruth



FLOYD E. MALLOTT

Blocher on September 24, 1921. After graduating from the high school at Deshler he began his college training at Defiance College, and received an A. B. degree at Manchester College in 1917. Following his college training he became a teacher at Blue Ridge College. He received the bachelor of divinity degree at Bethany Biblical Seminary in 1922, and his master's degree at the University of Chicago in 1928. He united with the church at Deshler on January 29, 1911. This comment is significant: "Deep conviction came upon me in my thirtecnth year. I found peace

in baptism." He was elected to the ministry at the Deshler church in August 1914. His ordination to the eldership occurred in Chicago in 1922. He was pastor of the First church in Chicago from June 1923 to September 1924. From 1924 to 1927 he was on the mission field in Nigeria, Africa. Since 1928 he has been professor of Old Testament and Church History at Bethany Biblical Seminary. He served the

Battle Creek church as pastor in addition to his full teaching program from 1933 to December 1942. He resigned from the pastorate at Battle Creek to give more time to his teaching career. He was a helpful teacher and friend during the author's seminary days.

JOHN A. McKIMMY, oldest son of Perry and Caroline McKimmy, was born in Preston County, West Virginia, April 30, 1863. At the age of eleven he, with his parents, moved to Lenawee County, Michigan. He was married to Ida Berkebile on April 4, 1886. To this union were born three sons and four daughters. Two of the daughters died in infancy. In April 1902 the family moved to a farm south of Beaverton, Michigan. At about sixteen years of age he united with the Church of the Brethren. The church soon saw his honesty of purpose and called him first to the deacon's office, then to the ministry, and in 1914 to the eldership. He endeavored to uphold the good life before his family and the people of the community. He passed away on January 17, 1917, and burial was made at the Dale cemetery at Beaverton.

ROY JENNINGS McROBERTS was born in Odessa Township, Ionia County, Michigan, on October 14, 1897. He is the son of Alexander and Altha McRoberts. He married Ruth Winey, granddaughter of Elder Josiah G. Winey, a pioneer in Michigan, on March 5, 1919. They are blessed with six children. He is a graduate of the high school at Lake Odessa, Michigan. He united with the church at Thornapple in May 1919 and was called to the ministry by his home church in December 1919. Most of the fifteen years' service at the Thornapple church has been without remuneration. He was part-time pastor of the Elmdale church for about one and one-half year. He is the presiding elder of the Elmdale and Muskegon churches at

the present time. He counts the association with Elders P. B. Messner and Samuel Smith as being helpful in the early days of his ministry.



ROY J. McROBERTS AND FAMILY

PETER B. MESSNER, son of Peter and Elizabeth Beam Messner, was born in Summit County, Ohio, September 10, 1857. In April 1866 his parents with their family of four girls and two boys moved to Sheridan Township, Calhoun County, Michigan, where the younger children attended the common district schools a four-month term each winter and assisted in work on the farm the remaining part of the year. In May 1875 the mother died; from this time on Peter had his home with his oldest sister and her husband, Lewis and Anna King of Devereaux, Jackson County, Michigan, until December 22, 1878, when he was united in marriage to Sarah Maria Hill at Perry, Shiawassee County, Michigan. On October 16, 1881, both were baptized by Elder

B. F. Fryfogle and received into the fellowship of the Sunfield congregation of the Church of the Brethren. On December 22, 1882, he was elected to the first degree of the ministry and in February 1907 was ordained to the eldership. His preaching was almost entirely confined to filling appointments in the home congregation. He was a member of the district missionary board for about twenty-six years, serving as secretary for over twenty years and twelve years of that time serving as both secretary and treasurer. He



PETER B. MESSNER

enjoyed the privilege of representing his local church as delegate to district meetings and several times as delegate to Annual Conference; twice he was chosen to represent the District of Michigan as a member of Standing Committee. His faithful wife and loving companion was taken by death on February 15, 1922. The only child and daughter, Grace, spent her entire life in the home and after her mother's death continued to he her father's housekeeper, do-

ing all in her power to miniter to his needs and comfort. In his memoirs, written only two years before his death, he recounted many interesting experiences. His memory of the love feasts brought forth the following statement: "The all-day love feasts followed by the evening communion services and next morning farewell meetings were seasons of refreshing never to be forgotten." In October 1929 they moved from the Thornapple congregation into Woodland, first becoming members of the Woodland Village congregation, and in 1937 of the united congregation. By reason

of failing health and advanced age he did not take much part in active church work but attended the regular church services as much as possible. He passed away at the Town-

send home, which is now the Woodland parsonage, on October 17, 1939.

BRUCE A. MILLER was born in Maryland on November 17, 1877. He is the son of A. F. and Katherine Miller. In his boyhood his parents moved to Kansas, and it was here that he received his education in the public schools. He attended McPherson College. He united with the Pleasant View church at Dar-



BRUCE A. MILLER

low, Kansas, about 1893, and was elected to the ministry in 1902 by that church. The family later moved to Michigan, locating in the Sugar Ridge congregation. He was ordained to the eldership here in 1919 and is now the presiding elder. His wife's name was Mary Mohler.

ELVERT FRANKLIN MILLER was born in Virginia in 1916, the son of Mr. and Mrs. J. Oscar Miller of Washington, D. C. On June 27, 1937, he married Evelyn Roop. He is a graduate of the Eastern high school, Washington, D. C., attended Bridgewater College and George Washington University, graduating from the latter institution, and is also a graduate of Bethany Biblical Seminary, Chicago, with the bachelor of divinity degree. He was baptized in 1925 in the Beaver Creek congregation. He was licensed to the ministry at the Washington City church in 1938 and installed in 1940. He served as summer pastor at Bartlesville,

Oklahoma, Crab Run, West Virginia, and Damascus, Virginia. The Flint church, Michigan, called the Millers to the pastorate after his graduation in 1942. He resigned to accept the call to the Beaver Creek church, Second District



E. F. MILLER

of Virginia, in 1944. He was a member of the district board of education during the last year of the Flint pastorate. He has been active in young people's work and peace activities, and was director of Brethren work camps at Scranton, Pennsylvania, and at Shepherd, Michigan.

FRANKLIN ELROY MILLER was born on March 14, 1883, near North English, Iowa, in the bounds of the English River church. His parents, Michael and Cather-

ine Stoner Miller, were from Virginia. He married Bessie Viola Miller on March 20, 1904. His public school training was received in Iowa. He has been a student at Mt. Morris College and at Bethany Biblical Seminary, Chicago. He and his wife moved to Brethren, Michigan, from Iowa in the spring of 1906, and located a short distance from the home of J. Edson Ulery. They lived there nearly four years before moving to the Rodney congregation. He was baptized by Elder C. M. Brower in 1899. He was elected to the ministry in the Rodney church on March 13, 1909, and installed the next day on his twenty-sixth birthday. In 1917 he was ordained an elder in the Black River church. Michigan. He served the Rodney church on a free-time basis and the Black River church as part-time pastor for three years, 1915-18. He has ministered to a number of churches in Kansas, Iowa, Missouri, and California. He has served on the board of directors of the Northern District of California. He has held many revival meetings. He recalls the happy Christian fellowship of many church leaders. both in Michigan and elsewhere, and especially does he remember the good fellowship at the district meeting held at the Sugar Ridge church, Michigan, in 1915. He remembers an exciting experience that he had in Michigan on one occasion. While he was with Brother and Sister Ulery and a young driver of mules returning home from a district meeting, they got stuck in Tobacco Creek near the Beaverton church. The leaders in former days had many hardships to overcome.

ISAAC MILLER was one of the influential elders during the years when our church was starting in this state. He was a native of Rockingham County, Virginia. He and his wife moved from Ohio into Barry County, Michigan, in 1872. They were the parents of one son, Isaac N., and three daughters. One daughter married David Flory, who came to Michigan as a minister. Another married Moses Warner, and the other married Daniel Williams. Some of the descendants of Elder Miller are members of and are living in the Woodland church at this time. Brother Miller served as minister and elder from the organization of that congregation in 1873 until his death on January 25, 1895.

ROY E. MILLER was born in Miami County, Indiana, on August 31, 1886. He was married to Ruth G. Fisher of the same county. He had a high school training and took courses at Bethany Biblical Seminary. He was baptized at Mexico, Indiana, in 1895. The Rocky Ford church, Colorado, elected him to the ministry in 1907. The churches which he served in Michigan were Sunfield, Grand Rapids, and Harlan. He is now located at Pueblo, Colorado. His service has been both part-time and full-time. He cherishes in his memory the late Peter B. Messner and Brother J. Edson Ulery of Onekama.

WILLIAM R. MILLER was one of a family of thirteen. The son of Abram and Catherine Miller, he was born near

Hagerstown, Maryland, on October 25, 1849. He migrated to Polo, Illinois, when he was about twenty. Here he married Harriet Josephine Hills. There were three children born to them: Fred, Elwyn and Ralph. In 1889 he moved to Chicago, Illinois, and entered business. He was called to the ministry at the First church, Chicago, and relinquished his business career to serve the church there as pastor for fifteen years. Following his wife's death in 1903 he accompanied his brother, D. L. Miller, on a tour of the world. He returned and lectured in this country. He made three other European trips and collected material for his illustrated lectures on Bible Lands. In November 1910 he was married to Mrs. Olive Ringler, whom he met in the party on one of his tours abroad. She was a devoted companion through the remainder of his life. For some fifteen years they lived on a little farm at Onekama. Michigan. He was stricken with heart failure at his wife's sister's home at Nappanee, Indiana, and passed suddenly to his reward at the age of seventy-eight years. His body was laid to rest in the cemetery at Polo, Illinois. He was an earnest Christian. "May his devotion to his God, his passion for the truth of God's word and its power in the lives of men, his buoyant and childlike faith 'testify of his gifts' and through them 'he being dead yet speaketh.'"

JOHN MISHLER, the son of Joseph and Rachael Livingston Mishler, was born in Somerset County, Pennsylvania, on August 13, 1867. He was eleven years old when his parents moved to Indiana. On December 9, 1888, he was married to Orpha Ulery. He united with the Pleasant Valley church in Indiana by baptism in 1897. This church called him to the ministry in 1899, and he was ordained as an elder in 1901. He served the Pleasant Valley church for a period of twenty years. He lived in the Grand Rapids, Michigan, church in 1912 and 1913, where he and his wife

served in the pastorate and had charge of the City Rescue Mission. They returned to Indiana and were residing at Middlebury at the time of his death. His health failed, and he passed to his heavenly rest following a long period of invalidism.

ARTHUR O. MOTE was born on a farm near Lake Odessa, Michigan, on June 28, 1888. His public school training was received in his home community. He was a student at Mt.



ARTHUR O. MOTE

Morris College, and there met Ora Etta Gibson, to whom he was united in marriage on August 11, 1910. He was called to the ministry at the Woodland church in 1916. He received a bachelor of arts and a master of arts degree at Manchester College. He accepted the pastoral call to the Detroit church and began on September 1, 1922. He served from 1922 to 1928. He then resigned and became a Y.M.C.A secretary. In 1931 he again resumed his pastoral duties

and remained until his death. It was on Sunday morning, August 1, 1937, while delivering his sermon to an attentive audience, that Brother Mote was stricken with paralysis. He did not gain consciousness and passed to his eternal rest the next day. The Detroit church grew under his leadership and today is the largest church in the district. He was concerned and qualified to lead in the children's program of the church, and served as adviser to the national

children's work organization of our brotherhood. Indeed, he was a consecrated and earnest worker for the cause of Christ.

WILLIAM B. NEFF lived and served in the Beaverton church, Michigan. The author was unable to obtain many facts about his life. In The History of the Church of the Brethren in Indiana, by Otho Winger, it is stated that he was called to the ministry and ordained in the Bethel congregation of Northern Indiana. He was the presiding elder there for a while.

DAVID NEHER, the son of Samuel and Rebecca Nevel Neher, was born on January 12, 1863, near Lima, Ohio. He received a public school education. He was married to Alice Lucinda Warner. In March 1884 he was baptized at Leeton, Missouri, by Brother Fred Culp. After he was elected to the ministry in 1907 at the Greenwood church, Missouri, he always preached as a free minister. The churches in Michigan in which he preached were Harlan and Sugar Ridge. He is now eighty-two years of age and has retired from preaching.

GRANVILLE NEVINGER was born in Preble County, Ohio, September 27, 1855. He was not of Brethren parentage, his father being a faithful adherent of the Methodist Episcopal faith and his mother a devout member of the United Brethren Church. In 1868 he moved with his parents to Bond County, Illinois. On December 26, 1875, he was united in marriage to Elizabeth Jane Van Dyke; eight children were born to this union. In 1877 both Brother Nevinger and his wife were received into the Church of the Brethren. He was soon elected to the deacon's office and then to the ministry; later he was ordained to the eldership. His work was among churches in Southern Illinois until 1900, when he moved to Pueblo, Colorado. For the next eleven years

he and his wife worked faithfully in the vicinity of Rocky Ford and also in district work. After his wife's death in 1911 Brother Nevinger returned to Illinois and entered evangelistic work. In 1912 he was married to Sister Mary M. Sadler of Onekama, Michigan. In his later years he served several of the Michigan churches. The end came to his earthly career on March 31, 1925. Had he lived, Brother Nevinger would have represented the District of Michigan on the Standing Committee at the Winona Lake Annual Conference that year. Zeal for the church and fidelity to its principles were outstanding characteristics of his life.

LEWIS C. OAKS was born near Dayton, Ohio, on November 7, 1848. He married Susanna Blocher. Their children now living are: Kathryn Townsend and Phoebe Oaks of Woodland, and Daniel Oaks of Grand Rapids. They are all faithful church workers. He was baptized at the Okaw church, Illinois, in 1869. He was called to the deacon's office by the Portland church in Indiana and to the ministry by this church in 1885. In a few years he was advanced to the second degree of the ministry. He lived and served in the Woodland congregation.

PHOEBE OAKS was born on July 23, 1885, at Portland, Indiana. She is the daughter of Lewis C. and Susanna Oaks. She completed the nurse's training at the Blodgett memorial hospital at Grand Rapids, Michigan, in 1916. Then from 1919-21 she was a student at Bethany Bible School. She was baptized in January 1906. It was her privilege to participate in mission work at Fairchance, Pennsylvania, under D. F. Lepley. She filled a responsible position in the district during the years when the foreign missionary secretary-treasurer was functioning by serving in that office from 1929-1939. She kept in constant touch with the missionaries who received support from the churches of Michigan.

JONAS C. OVERHOLT was the son of William and Elizabeth Overholt. He was born near Akron, Ohio, August 12, 1850, and on December 15, 1928, passed away in Orlando, Florida, where he had gone to spend the winter. He united with the Little Traverse Church of the Brethren at Harbor Springs, Michigan, when he was thirty-one years of age. He was called to the ministry at this church about 1883. Sixteen years later he was ordained to the eldership in the Thornapple church. His wife passed to her eternal rest six years before he did. Their home had been blessed with eight children: one daughter and seven sons. He was a devout minister of the gospel and preached in different churches in Michigan as the need arose. He gave most of his time to the Grand Rapids church, of which he was a charter member. He was very earnest about organizing a church in this city, and made plans to buy the lots upon which the building now stands. His last sermon was at this church on October 16, 1928, on the subject, A Bleeding Heart. He attended many Annual Conferences and district meetings. It was his great joy to see the church progress. Many sought his wise counsel and help. Those whom he contacted were always uplifted by his Christian influence.

HIRAM W. PETERS was born at Lapaz, Indiana, on March 23, 1892, the son of Amos B. and Barbara Peters. On December 27, 1915, he was united in marriage to Mary Ellen Hoover; they are the parents of one son, Homer. He received a public school training and has attended high school. He united with the church at Wenatchee, Washington, in 1905. That church called him to the ministry in October 1926, after which time he took part in the preaching and other church work at Wenatchee. Brother Peters with his family moved to Michigan in 1927. He freely gave his service and leadership to the Lansing church for a period of fourteen years. He was ordained to the

eldership at Lansing in October 1931. He served for five years on the district ministerial board. He was the presiding elder of the Lansing church until 1944, and had the oversight of three other churches in the district. He was also the district promotional secretary of the Brethren service program on peace and relief and Civilian Public Service camps. Brother and Sister Peters have recently lived at Niles, Michigan, and served in the Buchanan, Michigan, church (Northern Indiana District).

J. PERRY PRATHER came into the district in response to the call of the Detroit church. He is the son of Thomas and Cora Prather. He was born near Oologah, Oklahoma,



J. PERRY PRATHER

on November 2, 1893. He is the oldest of eleven living children. He married Hope Lulah Deardorff. He finished high school and junior college at Mound City, Missouri, and is a graduate of McPherson College. He continued his training by taking postgraduate work at Bethany Bible School, 1915 to 1918, and at Yale University, New Haven, Connecticut, 1922 to 1925; he was graduated with the bachelor of divinity degree. He united with the North Bethel Church

of the Brethren at Mound City, being baptized August 14, 1905. His home church called him to the ministry October 24, 1914. His ordination to the eldership took place on January 27, 1928, at Ashland, Ohio. Since 1916 he has served pastorates in Missouri, Kansas, Connecticut, Ohio, and now in Michigan. He served from August 1925 to November 1933 at the First Church of the Breth-

ren, Ashland, Ohio, and from November 1933 to October 1944 at the First Church of the Brethren, Dayton, Ohio. He and his wife were installed in the pastorate of the First Church of the Brethren, Detroit, Michigan, on October 29, 1944. Perry first made contact with the church in Michigan in the year 1925. He spent three months working in Henry Ford's factory as an experiment in industrial welfare and research work conducted by the graduate department of sociology of Yale University. It was then that he visited the Detroit church. He was in turn secretary, vice-chairman and chairman of the pastors' advisory section of the International Council of Religious Education during a period of fifteen years. He was vicepresident of the Ohio Council of Religious Education for ten years, and president for three years of the Dayton Council of Religious Education. He served on the Dayton board of education, being vice-president for three years. He was associate editor of Walking With God Today for two years prior to his coming to Michigan. He was a member of the district board of Christian education for seven years in Northeastern Ohio and for ten years in Southern Ohio. He has been active in evangelistic work and has spoken in thirteen different colleges and seminaries. He was an official observer at the World Conference of Christian Youth at Amsterdam. Holland, in 1939, and from there he visited the birthplace of our beloved church at Schwarzenau. Germany, and also places in Switzerland, France and England. He has been honored by having a record of his life published in Who's Who in the Clergy for 1935 and in Who's Who in the Religious Leaders of America in 1944. He remembers the helpful and fatherly advice of many of the faithful and influential church leaders of the past—D. L. Miller, S. Z. Sharp, H. C. Early, Wilbur Stover, and many others.

LAWRENCE HENRY PROWANT was born on August 10, 1880, in Paulding County, Ohio. He is the son of David and Hannah Prowant. He married Mary Elizabeth Senger



L. H. PROWANT AND WIFE

on November 10, 1901. He received a common school education. In June 1903 he united with the church at Dupont, Ohio, and was elected to the ministry there in 1904. His ordination to the eldership occurred at Latty, Ohio, on March 9, 1912. He served in the ministerial work of the Dupont church before moving to Michigan. About 1920 the

Prowant family located at Durand, Michigan. He began working in the interest of the church and served as elder and pastor of the Elsie church during those years. He was instrumental in starting the mission work at Flint, but left that part of the state in September 1937 to take up the pastorate of the Sugar Ridge church. He was pastor here from 1937 to 1940, and from 1940 to 1945 at Rodney. He was a member of the district mission board. This faithful servant of the Lord died in 1945.

ISAAC RARIGH spent the greater part of his active church life in the Thornapple congregation, but moved to Woodland Center some time before the organization of the village church. He was ordained to the eldership on June 13, 1891, at the Elmdale house, which was then known as the west house of the Thornapple congregation. When the Woodland Village church was organized he became one of

the charter members. He was their first elder and continued to assist in the church work until age and failing health compelled him to retire. He died on February 28, 1926, a little past eighty-two years of age. District records reveal that he was one of the important leaders of that day.

ISAIAH RAIRIGH was born in Indiana County, Pennsylvania, on May 23, 1844. When a young man he went to Ohio and in 1866 was united in marriage to Sarah Hardman. To this union were born two sons and two daughters, who are John Ezra, Mary Amanda Roberts, Eva Jane Rairigh and Daniel Calvin. Eva departed this life February 1, 1897. The remaining children reside on farms near Woodland. In 1880 he moved with his family to Michigan and settled on a farm near Freeport. In the year 1884 he moved onto a farm, now owned by A. J. Roberts, two miles north of Woodland. In June 1892 his wife died. In May 1893 he was united in marriage to Margaret Mohler of Covington, Ohio, with whom he lived devotedly until the Master said, "It is enough." He died on August 3, 1909, aged sixty-five years, two months and eleven days. was a noble life, one of usefulness and toil; his was a great service to the church, of which he was an earnest and sincere member for about forty years. In serving the church he was first called to the deacon's office in September 1872. In November 1873 he accepted the ministry and in August 1888 was ordained to the full ministry. The many who have listened to his preaching and noted his most earnest manner, both in praying and preaching, know how divinely earnest he was in his work. He preached the gospel of Christ for more than thirty years. Brother Rairigh was possessed with a sociable disposition and had a welcome greeting for all he met. The high esteem in which he was held in this vicinity was shown by the large attendance at his funeral in the Woodland church.

ELMA RAU was born on September 13, 1896, in Putnam County, Ohio. She is the daughter of Henry A. and Alice Rau. Feeling the need of more preparation for Christian



ELMA RAU

service, she took some training at Bethany Biblical Seminary. She also has taken many home study courses, and has completed the Standard Leadership Training Course, In 1907 she united with the Pleasant View church, Indiana. She was called to the ministry at the Beaverton church, Michigan, and is now serving the church there as well as the district. She has been district director of children's work since August 1930. has rendered service as an evangelistic singer in more than fifty

evangelistic meetings, as a director of thirty-seven vacation church schools, and as a camp leader. She has given much time to the work of the Beaverton church. She has served as the general superintendent of their church school and is a wise counselor to their children's division leaders. She is ambitious, and, in addition to her busy life as a schoolteacher, she maintains a home for her invalid mother. Her qualities of life enable her to fulfill the duties of home, church, and school. Her one great purpose is to labor for the Master and to advance his cause in the community and the world.

JOSEPH STEWART ROBISON was born August 26, 1853, in Crawford County, Ohio, and died April 19, 1925. On September 4, 1873, he was united in marriage to Sarah Amrive; she died on March 8, 1922. To this union were born two daughters, Anna B. Plott and Lucy E. Wells; Anna preceded him in death. He joined the Church of the Brethren in 1886. He was elected to the ministry in 1898 in Ohio and lived a faithful, consistent life. When they first came to Michigan they lived in the New Haven congregation. Later they moved to Vestaburg, Michigan, where they resided at the time of their deaths.

JEFF D. ROSE was born at Stillwater, Kentucky, on May 27, 1869. He is the son of Robert J. and Dulcina Rose. He was married to Mary Victoria Gevedon on August 8, 1890. He received his education in the public schools. He united with the church at Stillwater in 1899. He was elected to the ministry at Dayton, Ohio, in 1910. He served in the Church of the Brethren in Michigan at Brethren, Marilla, and Harlan. as part-time pastor for three years.

JOSEPH SALA is briefly recorded. His name occurs in the records of the Bear Lake church. Considerable effort has been made to trace his family relationship, but it has been without success. The facts that are recorded reveal that he was baptized at the Bear Lake church, near Petos-

key, Michigan, and was elected to the ministry in 1908. He moved away soon after being elected to the ministry.

DAVID OLIVER SCHECHTER was born on September 5, 1918, at North Manchester, Indiana, the son of David P. and Olive M. Schechter On April 4, 1941, he was





DAVID AND RUBY SCHECHTER

united in marriage to Ruby M. Yordy. A graduate of the high school at Battle Creek, Michigan, and also of Manchester College, he completed his training in Bethany Biblical Seminary, Chicago, in 1944, and received the bachelor of divinity degree. He united with the church at Wenatchee, Washington, in April 1924. He was licensed by the Shepherd church on March 4, 1940, and installed into the ministry at Battle Creek on April 4, 1941. He was summer pastor at Muskegon and Sugar Ridge in Michigan in 1940, and at the Battle Creek church in 1941. The Schechters are serving in the pastorate of the Michigan City church of Northern Indiana.



D. P. SCHECHTER AND WIFE

DAVID PEARL SCHECHTER was born at Maxwell, Iowa, on June 18, 1883. He is the son of Joshua J. and Sarak Schechter. On December 5, 1912, he was united in marriage to Olive May Filbrun; they are the parents of two sons, David O. and Joseph J. He has been a student at Mt. Morris College, Manchester College, Bethany Bible Training School, and the Battle Creek Sanitarium Hospital Training

School. On June 17, 1897, he united with the church at Worthington, Minnesota; the same church called him to the ministry in June 1907. He has served as part-time pastor of the Elsie church and the Battle Creek church, and as full-time pastor of the Shepherd church from April 1937 to March 1942. He served the pastorate of the Crystal church from April 1942 to September 1943. He was ordained to the eldership at the Elsie church in 1919. For fourteen years he was writing clerk for the district meeting. He and his wife left the district in 1943 to accept a position in Bethany Hospital in Chicago. He shares these interesting facts: his grandfather was born about 1800 and baptized when past eighty, his father was born in 1842 and baptized at thirty, he himself was born in 1883 and baptized at fourteen, David O. (son) was born in 1918 and baptized at six, and Joseph J. (son) was born in 1926 and baptized at seven. Back of his mother was Mennonite stock.

MARTIN SCHOLTEN, the son of B. H. and K. Scholten, was born on December 1, 1900, at Holland, Michigan. He was united in marriage to Marian Rinehart on March 20, 1935. He united with the church at Grand Rapids, Michigan, in 1933 and was called to the ministry in 1934. He served as pastor of the Elmdale church from September 1934 to February 28, 1938. From here he went to the Middle District of Pennsylvania to take up pastoral work in the Aughwick congregation. In preparation for pastoral work he spent one year at Western Theological Seminary and two years at Bethany Seminary. Previous work had been taken in high school and college. His wife was also called to the ministry and shares in his pastoral work. She served as supply pastor for the Grand Rapids church for several months following the termination of Pastor Van B. Wright's services. She received a bachelor of divinity degree from Bethany Seminary and an R. N. from Bethany Hospital.

ARTHUR SCROGUM entered the ministry while living at the Hart church in Michigan. The son of J. J. and Rebecca Scrogum, he was born August 7, 1897, near Fairchild, Illinois. His wife was Marie Coblentz of Peru, Indiana. He received an elementary school training in Wayne County, Illinois, and is a graduate of the Hart, Michigan, high school; Manchester College, North Manchester, Indiana; and Bethany Biblical Seminary, Chicago, with the B. D. degree. He has taken summer courses at Northwestern University, Juniata College, and the University of West Virginia. He was baptized and united with the Martins Creek church of Southern Illinois in 1909. The Hart church elected him to the ministry in 1920. His ordination to the eldership took place at the Bear Creek church of Western Maryland in 1922. From July 1, 1921, to July 1, 1944, he served as parttime pastor of the Bear Creek church at Accident, Maryland, and taught in the high school there. Since July 1, 1944, he has served as the full-time pastor of the Cumberland Church of the Brethren in Cumberland, Maryland. This church is affiliated with the Western District of Pennsylvania. His home was at Hart, Michigan, from 1913 until he graduated from Manchester College in 1921. He was one of the charter members of the Hart congregation, which was organized shortly after the Scrogums located there. Here is where he had his first experience in teaching a Sundayschool class, in taking a part on the program of the Christian Worker's meeting, and in leading singing. Here he preached his first sermons.

J. J. SCROGUM was born in Augusta County, Virginia, in 1867. He is the son of George H. and Rebecca Scrogum. He married Rebecca C. Miller in 1895. He has enjoyed some interesting experiences through the years as he pursued his training and education in various places. He says, "My schooling was by piece-meal, as we were poor and I was

determined to win; so I would work and go to school." In 1895 he united with the church in Virginia. He was called to the ministry at Hart, Michigan, in 1914, and ordained to the eldership at Shamokin, Pennsylvania, in 1929. While in Michigan he served the Hart church as free- and then as part-time pastor. At the present he is elder of the Church of the Brethren at Elkins, West Virginia.

OLIVER SEASE, son of Abraham and Marguret Sease, was born in Darke County, Ohio, on May 8, 1849. He was



OLIVER SEASE

married on April 21, 1872, to Lucy Ann Wooner. He came to the vicinity of Lake Odessa, Michigan, from Ohio about the year 1878. In May 1881 he was baptized and became a member of the Church of the Brethrea at Woodland. He lived to be eighty-two years of age and passed away rather suddenly on June 7, 1931. He was quite rugged physically, and never needed a physician until the last year of his life. He was elected to the ministry by the Wood-

land church, but he exercised very little in that position because of his inhibited nature. He lived a consistent and devoted Christian life, and was unassuming and quiet in manner. He trusted Christ and had a glorious hope ever before him.

NETTIE SENGER, a former missionary to China, once served as missionary and community worker and leader in the Chinese Sunday school of the Detroit church, Michigan. She was born at Casey, Adair County, Iowa, May 10, 1885. She finished high school at Panora, Iowa, received her bachelor of arts degree in 1915 at Manchester College and her bachelor of divinity degree in 1923 at Bethany Biblical Seminary. She has a diploma from the Kennedy School of Missions at Hartford, Connecticut, and received her master of arts degree in Chinese philosophy in 1933 at the College of Chinese Studies, Peking, China. Her thesis for the doctor of philosophy degree was not entirely finished because the war interfered with its completion. It was A Social Study on the History of Chinese Womanhood. It

was entirely original and was to have been published in China. In January 1900 she was baptized in the Coon River church, Iowa. She served on the China mission field from 1916 to 1939. She has given many lectures on China in the churches of America when on furlough, 1922-23, 1933-35, and 1940-43. She served in the Detroit church, Michigan, a little more than two years, beginning in February 1943. It is noted that the Senger family



NETTIE SENGER

has a staunch background of Brethren heritage. Her work in China was a preparation period for a number of years, acquainting her with Oriental culture, the peoples and customs, through friendship. She says, "If they would not accept me as a person, they would not accept my religion." Her work finally shaped itself into creating a school to help village mothers to be better mothers. Babies were enrolled as students along with mothers and were given help from the teachers—herself and Miss Chang, who was later martyred in Liao Chow. She tells this interesting fact: "We had vocational training which developed out of our wool weaving experimental station

for home handicraft which was fostered by two national organizations and has been carried to West China and become the underneath foundation for the wool textile Indusco." In order to carry on the curriculum, they had to write textbooks in two courses, for there were no books on the market.



L. W. SHAFER AND WIFE

LEROY W. SHAFER was born in Putnam County, Ohio, May 21, 1889. He is the son of William H. and Mary Shafer. He married Susan Prowant on April 7, 1909. He has a public school training. On September 25, 1914, he united with the church near Dupont, Ohio. Elected to the ministry at the Elsie church in 1923 and ordained to the eldership by the same church in 1934, he has labored for the church in the district whenever called upon.

From 1937 to 1942 he ministered to the people at the Muskegon church as elder and pastor. At the present time he is the pastor and elder of the Pontiac church.

JOSEPH FRANCIS SHERRICK was born on May 26, 1879, at Three Rivers, Michigan. He is the son of Jesse and Rebekah Sherrick. He was two years old when his mother died. He was united in marriage to Grace Laura Shoyer on June 18, 1902; a son and a daughter were born to them. He received his early training in a rural school, and later was a student at Manchester College. He united with the church at New Haven, Michigan, in 1887. This church called him to the ministry in 1897 and ordained him to the eldership in 1921. His ministerial service in this church has been

given free for forty-three years. He was the elder-in-charge for many years. He was also a member of the district ministerial board. He has labored faithfully in the work of the church.

LOIS SHERRICK serves the District of Michigan as a lay worker. She is the daughter of Joseph F. and Grace Sherrick. She was born on her Grandfather Sherrick's farm about forty



JOSEPH F. SHERRICK

rods from the North Star church, which was located on that farm. She attended a one-room rural school through the grades and is a graduate of the high school at Ithaca, Michigan. She decided to be a public school teacher and



LOIS SHERRICK

in 1930 was graduated from Manchester College with a bachelor of arts degree. In 1923 she was baptized by S. Z. Smith, who was conducting a revival in the New Haven church. She had been Sunday-school secretary for a number of years before this. Since uniting with the church she has been the teacher of some class almost every year. Even during the four years of college days she participated in church work at the West End Mission Chapel. She has served her home church as church school superintendent, and has had much experience in vacation Bible school work; in 1927 she helped to conduct five such schools, and has been the director many years following this. She was in district young people's work from 1928 to 1931 and served on the welfare board from 1929 to 1932. In 1931 she was elected to the office of district Sunday-school secretary and has worked efficiently and continuously to the present time. This work is in addition to her work on the district board of Christian education, of which she has been a member since 1933. She collected the material for the District News Letter and edited it from its beginning in 1933 until September 1944. Her leadership in the district will bear fruit to the honor and glory of God.

MARVIN MANAM SHERRICK was born July 31, 1868, at Three Rivers, Michigan. He is the son of Jesse and Rebekah Sherrick. He was united in marriage to Minnie M.



M. M. SHERRICK

few years. In 1910, while at Mt. Morris, he was ordained to the eldership. After a successful teaching career of forty years, part of which was spent at Manchester College, he returned to his home state, Michigan, where he is now residing. He was a very able preacher as well as a good teacher. As a result of his literary ability and writing, he has left two volumes: Wintergreen, which is good poetry, and a book of sermon outlines.

GRACE DEAL SHOWALTER was born on September 25, 1902, at Perth, North Dakota, the daughter of Noah and Hannah Deal. She was married on June 10, 1934. She received part of her schoolwork at New Enterprise. Penn-



GRACE D.

sylvania, and graduated from the high school at Onekama, Michigan. She was a student at Manchester College, 1932-24. She has taken graduate work at Big Rapids and at Mr. Pleasant Normal, and holds an early elementary life certificate. She united with the church at New Enterprise in 1913, and was impressed by the spiritual messages of Brother Stover Kulp when he was the pastor of the New Enterprise church before he left for the Africa mission field. The Onekama church called

her to the ministry in 1928. When called upon by the pastor or the ministerial committee she assists in the Onekama church or in surrounding congregations. She is a good children's leader, and is a member of the district children's work cabinet. She is also a member of the district instortical committee. In the local church she devotes much time to church school work, and uses her musical talent in contributing to the worship services.

MERLIN C. SHULL was born on August 29, 1897, at Virden, Illinois, the son of W. H. and Clara Shull. In May 1921 he was united in marriage to Pearl Marie Grosh. He is a graduate of the Girard Township high school, Girard.

Illinois. He received the bachelor of arts degree from Manchester College in 1921 and the bachelor of divinity degree from Bethany Biblical Seminary in 1927, and has taken some

graduate work at the University of Chicago. He united with the church in 1907 at the West Otter Creek church, Illinois. The First church, Chicago, called him to the ministry in 1919, and he was ordained at the seminary in 1923. He served the Hastings Street mission, Chicago. from 1921 to 1928. He was called to the pastorate of the Detroit church. Michigan, in September 1928 and served there for three years. We recognize Brother Shull now as the pastor of nonresident members of our whole brotherhood. He says, "I always enjoyed camp work in Michi-



MERLIN C. SHULL

gan. . . . I love pastoral work and, in fact, all the work of the ministry."

JOHN M. SMITH was born in Darke County, Ohio, April 11, 1853. He married Ellen Gibbons in January 1873. After her death he was married to Sarah Wooner. In 1878 he was elected to the deacon's office by the church at Wood-land, Michigan, where he had previously been located. He was elected to the ministry there in September 1884 and ordained in February 1907. Brother Smith served here in the ministry until 1925; however, he had colaborers in preaching during this period. When he could no longer serve because of his age he was succeeded by Brother H. V. Townsend. He preached several funerals near the close of his life. He served the church in the ministry for a little over fifty years, living all this time in one congregation

except for a few months spent in the Southeast on account of his wife's health. On December 13, 1934, at the age of eighty-one, he was called to his eternal reward. He was held in high esteem not only by his own denomination, but by the entire community.

HENRY W. SMITH was born on September 16, 1860, in Darke County, Ohio, the son of Isaac and Mary Smith. He received a common school training. On October 12, 1869,

he married Ida M. Botorff. He united with the church at Woodland, and was baptized by Isaiah Rairigh. On June 10, 1899, at the age of forty-six, Brother Smith was called to the ministry at the Woodland church. He was ordained to the eldership on December 2, 1905. He served the Sunfield church as elder and minister for seventeen years. When this church was remodeled, he was willing to give freely of his time and money. Added responsibilities in the enlarged church program made hi



HENRY SMITH AND WIFE

larged church program made him feel that the ministerial duties should be taken over by younger leaders.

SAMUEL SMITH, during his life's career, was very active in the local church and in the district work. He is the son of Henry and Mary Mohler Smith. He was born near Bradford, Darke County, Ohio, August 21, 1848. His first marriage was to Katherine Flory in 1872. After her death in 1883 he married Lydia Long. Mrs. Earl D. Hoover, a prominent worker in the Detroit church, is a daughter. He completed the elementary school and took some high school

work in Ohio. He taught school for a while, and was always glad that his children had better educational advantages than he had had. At the age of twenty-one he was received by baptism into the Harris Creek congregation, Ohio. The Woodland church, Michigan, called him to the deacon's office at the time of its organization in 1873. After moving to the Thornapple congregation, Michigan, he was called to the ministry on November 8, 1883. Fourteen years later, in 1897, he was ordained to the eldership in the same church. Brother Smith served the church in the ministry about thirty-six years. He was a liberal contributor to the financial needs of the local church and the brotherhood. His labors were not confined to his home congregation, but he figured prominently throughout the district for a number of years. In 1885, when the first district missionary board was organized, he became one of its members, serving in that capacity for seventeen years in all. He served as elder of his home congregation several years and as nonresident elder for six other congregations at different times. It was his habit to keep a daily diary. Family worship was always observed. While Brother Smith was a man of strong convictions he was broad enough to be charitable toward those who conscientiously differed with him.

HARPER M. SNAVELY was born on January 15, 1892, at Heilmandale, Pennsylvania, the son of Reuben H. and Harriet Snavely. On January 8, 1914, he was united in marriage to Blanche M. Westhafer. He received a public school education in Lebanon County, Pennsylvania, and took a home study course from New York. He was a student at Bethany Bible Training School in 1924, and in the summer school of 1940. In January 1922 he united with the church at Hershey, Pennsylvania, and was elected to the ministry by that church in December 1923. His ordination to the eldership took place at Myersville, Maryland, in 1931.

His connection with the District of Michigan was during his pastorate in the Battle Creek church from January 1, 1929, to September 1, 1929. He was pastor of the Carlisle church.



HARPER M. SNAVELY

Southern Pennsylvania, from December 1, 1931, to the fall of 1945, and is now in the pastorate of the Quakertown church, Pennsylvania. He is a successful pastor.

IRA CALVERT SNAVELY, the son of Moses Y. and Sally Forney Snavely, was born August 11, 1875, at Hudson, Illinois. He was married to Virginia M. Wine of Octavia, Nebraska. There were six children in their family. Their daughter Bernice married Galen E. Barkdoll; the Barkdolls are

now serving the pastorate of the Marilla church, Michigan. Another daughter, Gladys, is the wife of Carl H. Welch. They are serving the pastorate of the Thornapple church, Michigan. After country school days, Brother Snavely attended Moody Bible School, McPherson College, and Bethany Biblical Seminary. He was baptized in August 1889 at the Wood River church, Kearney, Nebraska. He was elected to the ministry on June 28, 1896, and advanced to the second degree at McPherson, Kansas, in 1897. His ordination to the eldership occurred in the Black River church, Michi-

gan, in 1907. He was part-time pastor of the Black River church from 1905-1908. He has served a number of churches in Nebraska, Colorado and Indiana. He says that "the compensation was adequate under the careful management of Sister Snavely." But, he added: "At other times it took the combined efforts of the family to keep above the water line." He cherishes the happy experiences of fellowship with fellow ministers and brethren and sisters of the laity who helped to carry on the church in Michigan through difficult years. They were strangers when the family moved into the Black River congregation in 1905, having come from the prairies of Nebraska. The church flourished under their ministry there for three years. They left to attend Bethany Bible School, Chicago, in 1909. He recalls with much inspiration all the district meetings of Michigan. He relates an incident which took place while he was en route to a district meeting held at Beaverton in 1906. "It being one of the northern churches we all went by train to Gladwin, where we were hauled by wagon to the church, arriving there by two o'clock in the morning. I think I can still count the stumps we hit with our wagon. . . . Personal work was one of the subjects discussed. One strong speech cautioned against overdoing such things and driving people away." He was always willing to sacrifice for the cause of righteousness. In recent years they have lived near Nashville, Michigan.

DAVID ELIAS SOWER was born on March 14, 1879, near Ithaca, Gratiot County, Michigan, the son of William H. and Sarah Sower. On May 27, 1908, he was united in marriage to Dorothy S. Shafford. He received training at Manchester College. In January 1898 he united with the church at North Manchester, Indiana. He was called to the ministry at the New Haven church, Michigan, on September 3, 1898. He was ordained at the Long Lake church, Michigan,

in August 1911. Most of his ministerial service in Michigan was on the free-time basis. He served the New Haven church from 1898 to 1903 and the Elmdale church from 1903 to 1906. When he left the district he moved to Northeastern Ohio, where he has served in a number of pastorates. He says, "When we moved to Long Lake there were only three

members living there that we know about." He served the district two years as Sundayschool secretary and as a member of the mission board nine years.

CHARLES AMOS SPENCER, the son of Frederick and Emma Spencer, was born on July 14, 1883, at Sterling, Illinois. On December 8, 1907, he was united in marriage to Myrtle Virginia Kindig. He received a public school education, and took one



C. A. SPENCER AND WIFE

year's training at Bethany Bible Training School, 1921-22. He united with the church at Dixon, Illinois, on July 15, 1906. The church at Shepherd, Michigan, called him to the ministry on June 29, 1918, and ordained him on September 20, 1922. He has been presiding elder of the Shepherd church at various intervals, and also of several other churches in the district. For twenty-one years continuously he has been a member of the district mission board. Most of the time he has been responsible for all the district funds. As the efficient treasurer, he works in the interest of promoting the kingdom's program.

ARLIE ALETHA SPINDLER was born at Woodland, Michigan, on November 22, 1884. She is the daughter of

Elias and Martha BeVier Her father was a direct descendant of Marie Antoinette. His ancestors came to America during the French Revolution.

Her husband, Jesse Spindler, died March 5, 1925. Although she is not in the ministry, she is a devoted church worker. She attended Western State Teacher's College, Manchester College, and Northwestern University. She has been a schoolteacher for twenty-seven years, and has taught at Woodland for the last seventeen years. On October 19, 1908, she was baptized



ARLIE SPINDLER

into the Church of the Brethren at Woodland, Michigan, She had previously been a member of the Church of Christ.



HARVEY STAUFFER.

having been baptized when twelve years old. For a number of years previous to 1914 she acted as Sunday-school superintendent and taught a class of young people. As an important leader in district work she served in the position of foreign mission secretary-treasurer for about twelve years.

HARVEY STAUFFER was born in Ohio on January 15. 1870, the son of Elias and Anna

Stauffer. He was married on February 15, 1906, to Alice Denlinger, who passed away in 1934. In 1893 he united with the church at Arcanum, Ohio. He was elected to the ministry in Canada in 1904 and ordained there in 1909. From

Canada he moved to the Shepherd church in Michigan in 1914; here he served as elder and minister from 1915 to 1929, giving all his time free.

OSCAR EVERT STERN, son of Daniel M. and Sarah Furry Stern, was born February 2, 1888, near Exeter, Nebraska. He married Mary Ellen Barkley of Somerset County, Pennsylvania, on October 15, 1914. After finishing his public school work he attended Mt. Morris Academy three vears and was a student at Bethany Bible School from 1917 to 1919. He was baptized in 1901 at Arcadia, Nebraska. This church elected him to the ministry on December 4, 1915. He served in the free ministry at the Arcadia church until he left for training at Bethany. His ministry in Michigan was at the Harlan and Marilla churches, which he served as part-time pastor from 1921 to 1924. He was ordained as elder about 1923 by Brethren Nevinger and Joseph of Onekama. He drove the school bus most of one year to help earn a livelihood. They lived on the Andrew Taylor farm and the rent was free. These were days when church work required much perseverance.

GEORGE E. STONE was born in Northwestern Ohio about 1855. He moved into the New Haven congregation in Michigan about 1880, and was received into the church soon afterward. About 1882 he was called to the ministry. He lived in the New Haven church about twenty years, then moved to Crystal and started the church work there. He gave faithful service to the cause of Christ. It is unfortunate that a more complete account of his life's work could not be obtained, because he was called upon often to give ministerial care and counsel and his achievements were many.

FRED E. STROHM did not give any facts of his life, but related a few facts about his work in Michigan. While attending Bethany Bible School, Chicago, 1912 to 1914, he

and his wife heard of the planning for Bethany Hospital. In April 1914 they went to the Battle Creek Sanitarium, Battle Creek, Michigan, where they spent three years in training. Both of them graduated as registered nurses. During their last year in Battle Creek they labored with a few members, including Brother and Sister David P. Schechter, who were in training at the sanitarium also; their efforts resulted in establishing a strong Sunday school in the city. This eventually led to the organization of the Battle Creek church. After serving at Bethany Hospital in Chicago from 1920 to September 1941 the Strohms moved to Modesto, California.

JOHN R. STUTSMAN is the son of David C. and Barbara Stutsman. He was born in Elkhart County, Indiana, in 1835. He was unable to attend a public school. He made use of his native faculties and acquired the ability to do the work that he undertook. He has no record of his baptism. He was elected to the ministry at the Little Traverse church in 1884. He served this church until 1912 as a free minister. He was an elder but the date of his ordination could not be found.

JOSEPH STUTSMAN was born May 5, 1859, in Elkhart County, Indiana, the son of John R. and Nancy Stutsman. What education he has he acquired by himself. He was baptized in the Little Traverse church near Harbor Springs, Michigan, in 1883. He was elected to the office of deacon in 1884 and to the ministry in 1907. He served the Little Traverse church for a while and then returned to Indiana. In 1913 he was advanced to the second degree of the ministry by the Elkhart Valley church of Northern Indiana, where he served in the free ministry. He is living near Goshen, Indiana. At the request for information by correspondence, he was able to write a brief note saying, "I hope you may get some good out of what I have given."

AARON SWIHART was the grandson of Jonathan and Elizabeth Swihart. He was born in Wabash County, Indiana. His father, who was also named Aaron, was a pioneer preacher in the Walnut Creek church, Indiana. Aaron lived at Brethren, Michigan. He was living here when his father's life came to an untimely end during a visit with them on November 5, 1903. We have no record of when or where he was elected to the ministry. He preached at the Lake View church in Brethren and also at the church in Hart.

ARTHUR E. TAYLOR was born on February 6, 1899, at Huntington, Indiana. He is the son of Andrew W. and Ellen Taylor. He was a small boy when his parents moved to Harlan, Michigan. He was united in marriage on November 4, 1920, to Anna L. Williams. He is a graduate of the high school at Benzonia, and has taken training at the Mt. Pleasant Central Normal and for one year at Bethany Biblical Seminary. In 1911 he united with the church at Harlan. He, with his wife and two daughters, Joyce and Grace, moved from their home at Harlan to Flint, Michigan, where he has been established in business. He was elected to the ministry at Flint in 1933 and ordained to the eldership in 1940. He served part-time for one and onehalf year at the Crystal church by going every two weeks. In addition to the time spent at his business, he was faithful in serving the Flint church as part-time pastor. Brother Taylor also served on the district board of Christian education as the director of intermediate work for a term of seven years. He was at one time the owner of Camp Little Eden, and it was here that he and Sister Taylor supervised youth camps during several summers. He withdrew as a member of the board of Christian education when he was appointed district fieldworker by the district council of boards in the fall of 1943. He is energetic in his work and willing to share



ARTHUR E. TAYLOR AND FAMILY

his time in helping and counseling church leaders of all the churches in the district. It is his desire that the churches should advance in missionary activities, in Brethren service work, and in a sound program of Christian education.

JACOB TOMBAUGH was born in Hancock County, Ohio, September 3, 1854, the son of George and Margaret Tombaugh. He attended public school in Ohio. On June 5, 1879, he married Clementine Bosserman. He united with the church in the Eagle Creek congregation, Ohio. In the fall of 1882 he moved from Ohio to Gratiot County, Michigan, and into the Rodney congregation about 1889. He was a minister in that church at the time of his death, July 30, 1922. He was often called upon to preach at other churches in the district.

WILLIAM E. TOMBAUGH, the son of Jacob and Clementine Tombaugh, was born in Ohio on April 11, 1882. He received a public school education. He married Ida C. Jehnzen on November 17, 1907, and married his second wife, Grace M. Breidenbaugh, on December 31, 1941. He united with the church at Rodney, Michigan, in December 1897. That church called him to the ministry on November 26, 1927. Here he has served as a free- and as a part-time minister. He also served the Thornapple church on a part-time basis for twelve months, and is now the pastor of the Elmdale church with partial support.

HARLEY V. TOWNSEND was born at Woodland, Michigan, on December 25, 1886, to John H. and Mary C. Townsend. He was united in marriage to Nellie Naomi Teeter on



HARLEY TOWNSEND

May 28, 1913. His early training was received in the grade schools and in two years of high school. For two years he was a student at Bethany Bible Training School. He united with the Woodland church on August 20, 1907. Here he was called to the ministry on March 11, 1916, and ordained to the eldership in October 1918. With the exception of about two years while they served in the pastorate of the Loon Creek church, Indiana, Brother and Sister Townsend have served in the pastorate of the Woodland

church; between 1925 and September 1941 he served continuously as pastor and elder. He is still the presiding elder. He filled the pastorate of the Sunfield church on part-time support from September 1943 to February 1946. At that time he entered the pastorate of the Battle Creek church to conduct a full-time pastoral program. His leadchurch to conduct a full-time pastoral program. His leadership in the district has been thorough and aggressive. He has been moderator of the district conference six times, and is now a member of the district historical committee and the chairman of the district ministerial board, of which he has been a member for a number of years. He has served six times on Standing Committee and has been elder of eight different churches.

J. EDSON ULERY was born on June 22, 1873, at Middlebury, Indiana, the son of Solomon and Mary R. Ulery. He was united in marriage to Sylvia Kindy on August 26, 1897. He graduated from the high school at Middlebury, Indiana, in 1890. He was a student at Tri-State Normal and at Manchester College. He taught in Canton College two vears. He united with the Pleasant Valley church, Northern Indiana, on February 22, 1889, and was baptized by his grandfather. Elder Joseph Hoover. The Pleas-



J. E. ULERY AND WIFE

ant Valley church, Indiana, called him to the ministry on August 15, 1896. His ordination to the eldership occurred at Onekama, Michigan, in 1906. He served three years—1899 to 1902—at the Brooklyn mission in New York. He was elder of the North Manchester church, Indiana, for four years. The remainder of his ministry has been in the Onekama church, Michigan, a part-time pastoral program for thirty-eight years and also service as the elder-in-charge. He has been a trustee of Manchester College since 1917. Brother Ulery has given graciously of his service to the district. He is now one of the oldest active ministers in the district and one of the

most beloved. From the time he located in Manistee County in 1903 until 1940 he served almost continuously on the district mission board. He then felt that younger men ought to assume this responsibility. He has been an influence to many young people and his advice and counsel always foster encouragement.

JOSEPH E. VAN DYKE was born at Beaverton, Michigan, on September 17, 1903, the son of Archibald and Mina Van Dyke. A graduate of the Beaverton high school, and also of Manchester College, he has taken postgraduate work at the University of Michigan. He united with the church at Beaverton about 1915 and was called to the ministry there in 1922. He is following the teaching profession and does a great deal of writing. Many of his articles appear in the Gospel Messenger from time to time. He says, "My grandfather, Enos Crowel, helped to organize the Beaverton congregation about the time I was born." He is a good church leader.

JOHN L. VAN METER is now serving one of the isolated churches of the district. The son of William and Maggie Van Meter, he was born December 2, 1887, at McBain, Michigan. His public school training was received in Missaukee County, Michigan. He was married to Mary Schanty. He was baptized at McBain, Michigan, October 5, 1909, elected to the ministry on May 5, 1923, at the Vestaburg church, and ordained to the eldership at Midland sometime in the fall of 1929. He served the Vestaburg church for four and one-half years, all free-time, and the Midland church thirteen and one-half years part- and free-time. In May 1942 he with his family moved to the Ozark community. This church is located in the upper peninsula. His service there is on a part-time basis. He is eager to see the church fill its mission.

DAVID F. WARNER is the son of Lorenzo and Celestie Warner. He was born August 8, 1875, at Greenville, Ohio.



DAVID F. WARNER

He attended the Woodland public schools, and then pursued further training at Ferris Institute in Michigan, Mt. Morris College in Illinois, and Bethany Biblical Seminary, Chicago. He married Grace Gnagy. On June 4, 1899, he was baptized at Mexico, Indiana. The Sugar Ridge church in Michigan elected him to the ministry on February 20, 1909. His ordination to the full ministry took place on Noember 16, 1915, at Virden. Illi-

nois. When he was sixteen years old he began teaching at Woodland, Michigan. He spent ten years as a teacher in the Michigan public schools, and one year teaching in the academy at Mt. Morris, Illinois. In the year following he pursued pastoral work, mostly in Brethren churches. However, when he retired because of a nervous disorder, he had been pastor of a community church in Indiana for seven years. He has edited a religious column for three different rural magazines for ten years.

C. WALTER WARSTLER was born at New Paris, Elk-hart County, Indiana, January 30, 1882. He was married to Edith Gouker of Goshen, Indiana, on February 2, 1902. He was baptized May 28, 1907, at the Goshen City church, Indiana. This church elected him to the ministry on September 15, 1909, and advanced him to the second degree on November 4, 1910. He was called to serve this church as their first pastor. On October 1, 1912, he and his wife were called to the pastorate of the Grand Rapids church, Michi-

gan. During the two years that they were here the present church house was built. He has also served these pastorates: Auburn, Indiana; Pittsburgh, Pennsylvania; Hunt-

ington, Indiana; Los Angeles (Calvary), California; Degraff, Ohio; he and his wife are in their seventh vear of service in the church at Middletown, Ohio, He received his Bible training at Bethany Bible School and Pittsburgh University. On December 1, 1917, he was ordained to the eldership and has been presiding elder of a number of congregations. He has served on a number of district boards. He served on Standing Committee at Ames, Iowa, and he was elected to serve on that



C. WALTER WARSTLER

committee at Winona Lake Conference, but illness prevented him from serving.

HUGH T. WARSTLER was born at Goshen, Indiana, on April 16, 1896. He graduated from high school at Sycamore, Indiana, and has taken further training at Goshen College, Goshen, Indiana; International Business College fort Wayne, Indiana; Bethany Biblical Seminary, Chicago; and the New York Central School of Engineering. While young he accepted Christ and was called to the deacon's office at the age of seventeen. A few years later he was elected to the ministry. He has been a schoolteacher, and has served as a pastor in Indiana and Michigan. He has

been active in evangelistic work. On March 11, 1945, he was ordained to the eldership at the Flint church, Michigan.

teacher at Bethany when he was converted. He also pays



HUGH T. WARSTLER

He has a farm home near Durand, Michigan, which is in the Flint congregation.

MOY WAY was born at Canton, China, on December 17, 1882. He is the son of Moy Fun and Leong She. He married Leong Bow Jon. There are three children in the family. In addition to his schooling in China, he has spent three years at Bethany Biblical Seminary. In 1908 he was baptized at Bethany. Sister Anna Hutchison was his

tribute to Brethren Hoff, Keller and Moyer. The Detroit church, Michigan, elected him to the ministry in 1921. He has been an outstanding leader at this church, and is now the pastor of the Chinese church and Sunday school there.

ERVIN WEAVER was born on March 26, 1888, near Bremen, Indiana, to Benjamin and Sarah Weaver. He has attended Manchester College and Bethany Bible Training School. He married Hattie Carbiener, October



MOY WAY

3, 1911. In June 1899, he united with the church at Bremen, Indiana, and was called to the ministry there in October

1908. His service in Michigan was at Woodland Village and Sunfield, 1929-31. He has served as pastor of churches in Illinois, Wisconsin, Ohio, and Indiana. He speaks of Brother Peter Messner as being a great inspiration to him.

STEPHEN A. WEAVER was born in Ionia County, Michigan. He is the son of Christian and Semiah S. Weaver.



STEPHEN A. WEAVER

He is a graduate of the Freeport high school. He married Doro-thy Lena Lape on November 28, 1917. He united with the Elmdale church on August 26, 1910, and was installed into the ministry there in September 1939. He has served on the district board of Christian education as director of peace, and is now the chairman of this board. He also gave part-time pastoral service to the Thornapple church in recent years.

SAMUEL WEIMER was born on March 24, 1849, in Somerset County, Pennsylvania, the son of Jacob and Cristena Fike Weimer. His education was meager or fair for his day. On May 11, 1871, he married Mary Cosner. He was baptized in 1888 at Accident, Maryland. In the fall of 1880 he moved to Harbor Springs, Michigan. He was elected to the ministry in 1881 and ordained to the eldership in 1887. He served as elder and minister at the Little Traverse church, located near Harbor Springs, Michigan, and did evangelistic work. In 1889 he moved to Arkansas, and labored in many churches in the West. His mother was a daughter of Peter and Magdalena Arnold Fike, from whose generations have come more than forty ministers of the

Church of the Brethren. He passed to rest on July 31, 1935, at the home of his daughter and son-in-law, Nettie and William P. Bosserman. The last year was one of suffering but he was very patient.

CARL HENRY WELCH with his wife and family moved to Michigan in 1945 to serve the Thornapple church. His parents were David and Edith Welch. He was born at Warrensville, North Carolina, on April 12, 1906. His wife's maiden name was Gladys Snavely; she is the daughter of Brother and Sister I. C. Snavely. They were married on June 9, 1934. He graduated from Bridgewater College, Virginia, in 1933. Then for several years he was a high school teacher in North Carolina. In the summer of 1940 he took postgraduate training at the University of Virginia. This was followed by a year of training at Bethany Biblical Seminary. In 1940 he returned to West Virginia, where he taught in high school for two years. He was baptized at the Walnut Grove church in Virginia on September 6, The Flat Rock church, North Carolina, which was his home church, elected him to the ministry in August 1927. His ordination to the eldership was at the Bailey church, North Carolina, in September 1937. He did mission work in North Carolina for one year—1936-37—serving three churches: Bailey, Upper Brummetts Creek, and Pleasant Grove. For two years after this he served as pastor of the Petersburg and Greenland churches in West Virginia. He was living in Virginia when the Thornapple church called him to become their pastor in June 1945. This rural pastorate affords opportunity for a church-centered community program.

HENRY ALBERT WELLER was born in Putnam County, Ohio, on April 26, 1869. Rosa E. Deardorff became his wife on August 22, 1891. He was a Bible student at Manchester College for two winters and took three months' work at Bethany. He united with the church at Roann, Indiana, in

1891. The Harlan church, Michigan, elected him to the ministry in 1909, and also ordained him to the eldership. He served the Harlan, Marilla, and Battle Creek churches as partime pastor. He passed to his reward while serving the church at Battle Creek

RUSSELL WELLER was born at North Manchester, Indiana, on May 21, 1993, the son of H. A. and Rosa Weller. He received the bachelor of divinity degree at Bethany Biblical Seminary in 1931. On August 15, 1908, he united with the church at Harlan, Michigan. He was elected to the



RUSSELL WELLER

ministry on June 4, 1917, and ordained to the eldership on September 1, 1923. He was part-time pastor at Marilla for one year and full-time pastor at Battle Creek for four years. Since taking his training at Bethany he has been teaching school and preaching in Indiana.

JOHN EDWARD WELLS was born on January 28, 1901, at Camden, Indiana, to Edward L. and Lydia Wells. On August 13, 1930, he was united in marriage to Mildred Gertrude Bell. He is a graduate of the Camden high school. On June 19, 1928, he received a Michigan life certificate for

secondary schools from Northern Michigan College of Education. He received the bachelor of science degree from Manchester College on May 27, 1932, and has taken graduate work at Ferris Institute, Michigan State College, and the University of Michigan, from which he received the master



of arts degree in educational administration on September 11, 1943. In September 1912 he united with the Deer Creek church near Camden and was called to the ministry at that church in 1919. He served the Fairview church at Alpha. Saskatchewan, Canada, while teaching in the public school from 1924-27. It was at this church that he was ordained to the eldership in 1924. From here he moved to Trout Lake. Michigan (upper peninsula). in 1927 and began teaching in the Dick school in September 1928. In 1929 he was promoted to the principleship of the Roosevelt high school

there, and then eight years later became superintendent of the Trout Lake Township unit of schools. During the fifteen years that he was located here, he served the Ozark church as pastor and elder. This leadership was given freely to the church in addition to his schoolwork. He was also called upon to do evangelistic work in North Dakota. Indiana, and Michigan churches. His faithful ministry was very valuable in a needy community in the upper peninsula of the state. In 1941 Mr. and Mrs. Wells with their two daughters, Ruth Ann and Joyce Carol, moved to Grand Marais, Michigan, where he is serving as superintendent of schools

SAMUEL B. WENGER was born on July 9, 1897, in Miami County, Ohio. He is the son of John V. and Sarah Wenger. He was united in marriage to Mildred Evelyn Landis on August 10, 1918. He is a graduate of Manchester College and received his master's degree at the University of Nebraska in 1931. From 1924 to 1926 he was a student at Bethany Biblical Seminary. In 1911 he united with the church at West Milton, Ohio, and the same church called him to the ministry in 1919. He was ordained to the eldership in 1924 at Hutchinson, Kansas. He has served a number of churches in other states, but served the Grand Rapids church, Michigan, as pastor for two years. Later he became the chaplain of the state prison of southern Michi-



HARRY A. WHISLER

gan, in Jackson County. In September 1945 he went to Olivet College, Michigan, as a member of the faculty.

HARRY ARTHUR WHISLER was born on February 15, 1913, at Udell, Iowa, the son of Merton A. and Sadie Whisler. On August 2, 1935, he married Berthy Miriana Long. He is a graduate of the Washburn high school, Iowa, and received a bachelor of arts degree from Manchester College in 1935. He

united with the church at Udell, Iowa, in 1922. The Oak Grove church at Lowpoint, Illinois, called him to the ministry in 1931; the Beaverton church, Michigan, ordained him to the eldership in 1939. He served the Midland church on a part-time basis from October 1940 to June 1941. He has also assisted in preaching at the Beaverton church and is now their presiding elder. He points out that he is the seventh in a succession of ministers on his mother's side. He was elected the writing clerk of the district in 1941 and has served in this position ever since.

CHARLES L. WILKINS, the son of Theodore and Malinda Wilkins, was born on July 6, 1860, in Ohio. His marriage to Nettie Baker occurred on December 15, 1883. He received a public school training. He united with the church in Ohio on April 15, 1885, was called to the ministry in Allen County, Ohio, in April 1890, and was ordained to the eldership in June 1896. After locating in Michigan about 1903 he was active in ministerial service both in the churches and in the district. Some of his active service was given as follows: six years on the district ministerial board, sixteen years on the mission board, fifteen years as moderator of district meeting, and ten times on Standing Committee. He preached six dedicatory sermons and held over one hundred revival meetings. He died a few years ago.

WALTER EGBERT WILKINS was born on June 23, 1891, and died on June 17, 1914, at the age of twenty-two. The son of C. L. and Nettie Wilkins, he was born in Ohio. His high school training was received at Middleton, Michigan. He was a student at Bethany Bible Training School in 1912. He united with the church at Poplar Ridge, Ohio, at the age of eleven, and was elected to the ministry at the New Haven church, Michigan, on May 24, 1912. He always lived a consecrated life, and when he was called to the ministry in 1912 he was ready to dedicate his life to the work of the Lord. He died of tuberculosis after a struggle of fifteen months. He was patient through it all and never was heard to complain.

MERVIN B. WILLIAMS, the son of Paschal B. and Henrietta Williams, was born at Bridgewater, Virginia, on April 4, 1886. He was married to Mabel Vayne Beelman, whose father was an elder in our church. He is a graduate of the Centerville high school, Bridgewater, Virginia, attended Bridgewater College two years, and later received the master of arts degree from Dunsmore Business College, Staun-



M B WILLIAMS

ton, Virginia. He was converted in the old Glade church, Virginia, on December 18, 1898, and was baptized in Middle River on December 20, 1898. He is one of the faithful officials of the Detroit church. serving as chairman of the deacon board, member of the education board, and chairman of the service committee. It was under his leadership that the Chinese Sunday school was organized more than twentyseven years ago. He has served as the superintendent since it

began, and has been a devoted teacher. He was a representative on the National Council of Men's Work for several terms. The District of Michigan has had his loyal interest in all of its activities. He is the chairman of the historical committee and as such he has been concerned about the historical data of the churches. He has given invaluable assistance in the preparation of this history. He has been a member of the district mission board since 1924, at the present time acting as the chairman, and is the vice-chairman of the district council of boards. The first Brethren preacher that he remembers hearing preach was Daniel Flory, four-

der of Bridgewater College. He cherishes in his memory prominent leaders of the district who have labored in past years: Samuel Bowser, Samuel Smith, John Smith, Charles L. Wilkins, A. O. Mote, George Culler, and Peter B. Messner, all deceased, excepting Brother Bowser.

JOSIAH G. WINEY was born in Lancaster County, Pennsylvania, on December 4, 1839. He died on June 26; 1916, after serving the church for twenty-six years. About 1869 he moved to Michigan and located in the Thornapple congregation. At the time of the division in the eighties he went over to the Campbell Progressive Brethren church.

LEWIS VAN BUREN WRIGHT was born on January 20, 1892, at Berryville, Ohio, the son of Lewis A. and Nancy I. Wright. He was united in marriage to Nora Mildred Shively on June 29, 1919. He is a graduate of the high school at Lynchburg, Ohio, and took some correspondence work from the American School and the Moody Bible Institute. He united with the church in the Lexington congregation, Southern Ohio, in February 1904. He was elected to the ministry there on October 8, 1908, and was ordained in January 1919 at the Marble Furnace church, Ohio. His pastoral work in Michigan was at the Grand Rapids church for five years. He is now serving the pastorate of the Fort Wayne church, Indiana.

SAMUEL YOUNCE was born January 11, 1841. He married Lula Belle Teegarden. Before moving into the Bear Lake congregation near Clarion, Michigan, in 1900 he lived in Indiana. The Mississinewa congregation in Indiana called him to the ministry in 1878, and he was ordained in 1882. He preached in this church for many years and in many other places in Southern Indiana. His labors in the ministry must have covered a period of forty years. His death occurred on January 14, 1921.

A. C. YOUNG was born in March 29, 1874, in Tipton County, Indiana, the son of Ellis E. and Barbara A. Young. He was married to Alice Neff on August 12, 1900. His public school education was received in Indiana. He united with the church at Ladoga, Indiana, in 1900 and was baptized by Elder George Stone of Michigan. He moved to Michigan in 1908 and was elected to the ministry in the Crystal church about 1909; in this church he lived and served, until he returned to Indiana in May 1920. His home is now at North Manchester.

DAVID GEIMAN YOUNG was born on April 23, 1919, at Westminster, Maryland. He is the son of Walter M. and Elizabeth Geiman Young. He was baptized by his father at Westminster on August 30, 1929. On May 4, 1941, he was



DAVID G. YOUNG

, 1929. On May 4, 1941, he was installed into the ministry by the church at Lansing, Michigan. Velda Laureen Metcalf became his wife May 29, 1941. He graduated from the McKinley high school, Canton, Ohio, and in May 1941 received a diploma in sacred music from Bethany Biblical Seminary. He pursued his training at La Verne College, La Verne, California, and graduated with a bachelor of arts degree in May 1944. He served as assistant instructor in the music department. During those

years he has directed the chapel choir and taught courses in theory and hymnology. The college chapel choir under his leadership has won recognition in the churches of California. Each year, since its organization in 1941, the choir has gon on a concert tour among the churches, in the interest of better church music. For two years he was minister of music at the La Verne Church of the Brethren. He is a student at the University of Southern California, taking courses in preparation for his master's degree in music. The combined choirs of the La Verne and Pomona churches with the college chapel choir have presented Handel's "Messiah" on several occasions under his direction. His one purpose is to bring inspiration through the best choral and church music. He is enthusiastic and earnest in his work.

WALTER MILTON YOUNG was born in Carroll County, Maryland, August 9, 1895, the son of David M. and S. Alice Young. He was united in marriage to Mary Elizabeth Gei-

man on October 12, 1915. He graduated from Blue Ridge College in 1925 and received the bachelor of divinity degree from Bethany Biblical Seminary in May 1941. He united with the Pipe Creek church, Eastern Maryland, on August 24, 1907. A. P. Snader was the evangelist. The Meadow Branch congrega-





WALTER AND MARY YOUNG

tion, near Westminster, Maryland, called him to the ministry and installed him in December 1920. He was ordained to the eldership on November 1, 1931, at New Philadelphia, Ohio. His pastorates have been: Martinsburg, West Virginia; New Philadelphia, Ohio; Canton, Ohio; and at the present time Lansing, Michigan. He began as a student pastor in September 1938, continued as such during the three years at Bethany, then began full-time pastoral work at that church on September 1, 1941. Along with ministerial activities, church music has held a special interest in his life. He has taught church music courses in young people's camp in Northeastern Ohio and in Michigan during five summers. He is a member of the district music board of Michigan, and has conducted music institutes in a number of churches. For three years he has served on the public affairs committee of the Lansing council of churches. In May 1945 he was elected president of the Lansing Ministerial Association.

WILLIAM E. YOUNG was born on March 16, 1864. On November 18, 1883, he married Mary E. Flory at Painter Creek, Ohio. He was baptized very early in life: He had no public school training. With his wife and their four children he moved from Ohio to Eaton, Indiana. They attended the Mississinewa church. Three children were born to them in Indiana. His first wife died in April 1896. In 1899 he was married to Minerva Fine. In 1900 they moved to Michigan and located in the Bear Lake church. It is not certain when he began to preach. These few facts were obtained from his daughter, Orpha Young Miller. His trust in the Lord never wavered.

CHAPTER VIII

OBSERVATIONS AND TRENDS

There is still a strong adherence to the doctrines of the New Testament as adopted and practiced by the Church of the Brethren down through the years. The churches are inclined to be true to the ideals and the peculiar doctrines of the denomination. The conservative element is prevalent in the majority of the churches, especially in the matter of New Testament teaching.

The earnestness of the leaders who were prominent in establishing churches is unexcelled today. There just does not appear to be that same zeal that was manifest in the lives of the early organizers. This particular characteristic distinguishes them quite clearly from the leaders today. There is not quite the same passion in the hearts of ministers, deacons, and the other workers in our day. early Brethren in Michigan had an inward passion that caused them to give means and effort in spreading the gospel to the unsaved in out-of-the-way sections of the state and to bring encouragement to members hungry for spiritual help. This passion and fire took them from home to places where people were eager for the preached Word. It appears that other interests are crowding out the desire to see the church advance in the same proportion as it did in the first congregations. Those who labored then had, of course, been inspired by the earnestness of their forefathers. There were mistakes, to be sure, but the leaders were very much in earnest to see the church go forward. May the church now catch a portion of their zeal and be willing to go out in our district to places where a few members are struggling and where there is no organized church as yet,

Churches are too eager to keep themselves together. Thus, the spirit of wishing to reach others and build new churches is lost. If the same desire to organize a few souls into a working body would be shown in our district now, the number of churches could be increased within a few years. The tendency to think that such an advancement is impossible holds sway in most of the churches. Oh, to be controlled by the spirit and zeal of the apostolic church!

It is an advancement in the right direction for churches to work for more adequate equipment for the teaching and training of our boys and girls in Christian character. The stability of the future Church of the Brethren is going to depend on what we do toward the improvement of our church plants within the next decade. The Church of the Brethren need not wait ten years to plan for better church equipment that will fully meet the improved methods of Christian education. We need not trail other denominations in this respect. Why should we be dormant in providing ways and means for a more effective program of holding the youth of the church? Is it because we feel that old ways are sufficient? There should be steps taken now in most of our churches in the district to provide for attractive buildings that will be an inducement for people to be drawn closer to God through purposeful worship. The churches should organize to carry out the objectives of the brotherhood. If churches recognize the program they will organize for action. A more dynamic teaching program will be one of the goals. Simply to be satisfied to get along with things as they are does not speak well for us in a day of advancement in every other field of progress. So could not the churches of the district prepare for a more united church program by organizing and equipping to build Christian character and to inspire a deeper loyalty to the church and the cause of Christ.

There are more churches adventuring on a definite pastoral program. Such a trend is a step forward. It is encouraging to see the move in that direction. It should produce a stronger church. It should produce a church eager to see the whole church program advance. It ought to lead to a well-planned program of stewardship which will naturally increase loyalty to Christ and the church. And a body of sincere and loyal Christians will not be satisfied until more of the unsaved are won to Christ and brought into the church for Christian fellowship. Just as soon as the church people will unite on a spiritual adventure, their own lives as well as the lives of others will find spiritual enrichment. This one move to supply more churches with pastoral supervision ought to be supported by every member. Every church should be getting the best pastoral care in this age of world confusion and unrest. Let the Church of the Brethren measure up to its opportunity and make great advancements in the kingdom's work.

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APPENDIX I

RECORD OF CONGREGATIONS

Almena

Location—seven miles northeast of Paw Paw, Michigan Started—about 1865
Organized—1870
Church dedicated—(no record)
Congregation went Progressive Brethren about 1884
Charter members—30
Membership in 1882—44

PRESIDING ELDERS

MINISTERS AND PASTORS

Walter Clark John Stretch Walter Clark John Shank John Stretch

Battle Creek

Location—corner Van Buren and Lemont Sts., Battle Creek, Michigan Started—1916
Organized—1918, under the mission board
Church dedicated—1920
New basement dedicated in March 1927
Charter members—26
Membership in 1945—181

PRESIDING ELDERS

H. V. Townsend H. W. Peters Charles A. Spencer

J. E. Ulerv

MINISTERS AND PASTORS

J. S. Burger David O. Schechter
David Ensign David P. Schechter
Herbert Fisher John Smith
Walter Fisher Harper Snavely

Ted Gandy Fred Strohm
D. H. Keller H. V. Townsend
Martha Keller Morris Weisel
Elmer Leckrone H. A. Weller
Floyd E. Mallott Russell Weller

John Miller

Bear Lake

Location—eight miles south of Petoskey at Clarion, Michigan Started—about 1880
Organized—
Church dedicated—
Bought schoolhouse in 1894
(Picture in Missionary Visitor, May 1907)

Charter members-

Disorganized-about 1924

PRESIDING ELDERS Samuel Younce MINISTERS AND PASTORS
Isaac Hufford Samuel Younce
Daniel E. Kniesley Wm. C. Young
Joseph Sala

Beaverton

Location-three miles east of Beaverton, Michigan Started-1898 Organized-August 17, 1901 Church dedicated-June 4, 1905 Charter members-17 Membership in 1945-207

PRESIDING ELDERS Perry Arnold Samuel Bowser

Daniel Chambers Perry R. Hoover John McKimmy Perry McKimmy Wm. Neff Arthur Whisler

MINISTERS AND PASTORS

Perry Arnold John Killian Samuel Bowser John Mark Daniel Chambers Nathan McKimmy E. S. Hollinger Wm. McKimmy J. W. Hoover Elma Rau Perry R. Hoover Joseph Van Dyke

A. J. Kaufman Arthur L. Warner Arthur Whisler George Killian

Black River

Location-Van Buren County, near Bangor, Michigan Started-1855 Organized-1865 Church dedicated-1898 Charter members-16 Membership in 1882-52 Disorganized—1923

PRESIDING ELDERS

F. P. Loehr George Long Isaac Rairigh J. M. Smith

M. T. Baer Samuel H. Baker Enos Fisher William Gephart F. P. Loehr George Long F. E. Miller

MINISTERS AND PASTORS Isaac Rairigh J. M. Smith I. C. Snavely Devolt Spillers David Thomas Jacob Thomas

Cedar House

Location-five miles east of Hart, Michigan Started-(date unknown) part of Hart congregation Church dedicated—(date unknown) store building Building sold-1930, district mission board

Coleman

Location-fifteen miles south and three miles west of Beaverton, Michigan Started-(date unknown) part of Beaverton congregation Discontinued—about 1915 Elder George E. Stone ministered here

Crystal

Location-two miles south of Crystal, Michigan Started-1880 Organized-August 15, 1901 Church dedicated—October 6, 1901 (First house destroyed by fire, October 4, 1902, and new house dedicated on January 18, 1903) Charter members-19 Membership in 1945-85

Floyd Bollinger J. J. Cook E. E. Eshelman John Rairigh Isaiah Rairigh J. F. Sherrick C. L. Wilkins

Floyd Bollinger Samuel Bollinger J. J. Cook Walter S. Coffman E. E. Eshelman Ernest Jehnsen Jacob Kepner

MINISTERS AND PASTORS

Wilmer M. Lehman David P. Schechter George E. Stone Arthur E. Taylor

Detroit

Location-East Lafayette at Seyburn, Detroit, Michigan Started-May 1916 Organized—February 2, 1918 Church dedicated-February 3, 1918 Second church building on September 19, 1926 Charter members-41 Membership in 1945-600

PRESIDING ELDERS

C. H. Deardorff Charles O. Forror H. R. Hostetler A. O. Mote J. Perry Prather Merlin Shull H. V. Townsend C. L. Wilkins

MINISTERS AND PASTORS

Garland Borden Earl Bowman J. P. Bowman J. E. Boyd (licensed) C. H. Deardorff J. F. Dietz Charles O. Forror H. R. Hostetler Pearl Jackson

L. O. McCartneysmith John Miller A. O. Mote J. Perry Prather E. C. Reiley Merlin Shull H. V. Townsend Moy Way C. L. Wilkins

Durand

Location-at Durand, Michigan Started-part of Elsie congregation No church building

Elmdale

Location-three-fourths mile south of Elmdale, Michigan Started—1876 (first called West Thornapple) Organized-June 19, 1914 Church dedicated-1878 Charter members-Membership in 1945-92

PRESIDING ELDERS

Daniel Chambers George Long Roy J. McRoberts I. F. Rairigh S. M. Smith Van B. Wright

J. F. Baldwin Samuel Bowser Daniel Chambers C. H. Deardorff Jacob Kepner Roy J. McRoberts

MINISTERS AND PASTORS

Wm. H. Rivell Martin Scholten David E. Sower E. M. Starbard Wm. E. Tombaugh Stephen A. Weaver

Elsie

(First called Saginaw)

Location-two miles north, two miles east of Elsie, Michigan Started-1870 Organized—October 1874 Church dedicated-1900 Charter members-15 Membership in 1945-17

J. E. Albaugh Zachariah Albaugh Daniel Chambers Perry R. Hoover George Long Isaac Miller L. H. Prowant

L. W. Shafer J. F. Sherrick

MINISTERS AND PASTORS

D. P. Schechter L. W. Shafer

Charles A. Spencer

Earl M. Starbard

J. F. Sherrick

J. E. Albaugh Zachariah Albaugh David Baker Levi Baker Daniel Chambers George Long Isaac Miller

Hugh Warstler Hiram W. Peters L. H. Prowant

Flint

Location-1200 Stocker Avenue, off 3200 Corunna Road, Flint, Michigan Started—1920 (from Elsie congregation) Organized-October 1928 Church dedicated-June 7, 1928

New church house-1939 Charter members-50 Membership in 1945-107

PRESIDING ELDERS

Hiram W. Peters L. H. Prowant Walter J. Heisey

Elmer Dadisman Elvert Miller Elmer Leckrone H. W. Peters L. H. Prowant Walter J. Heisey

MINISTERS AND PASTORS Ralph Rarick Arthur E. Taylor Hugh Warstler

Grand Rapids

F. D. Anthony

Location-301 Burton Street S. W., Grand Rapids, Michigan Started-January 1910 (from Thornapple congregation) Organized-Church dedicated-July 6, 1913 Charter members-22 Membership in 1945-154

PRESIDING ELDERS Jonas C. Overholt

H. V. Townsend

C. H. Cameron E. F. Caslow Harold Chambers George Culler Kenneth G. Long Sarah Long H. D. Michael

MINISTERS AND PASTORS John Mishler W. C. Sell Mrs. Martin Scholten Albert Smith C. Walter Warstler S. B. Wenger C. L. Wilkins

Van B. Wright

Harlan

Location-three-fourths mile northwest of Harlan, Michigan Started-1904 Organized-May 2, 1908 Church dedicated-June 27, 1908 Charter members-38 Membership in 1945-39

Galen Barkdoll J. Edson Ulery

Galen Barkdoll C. H. Deardorff

George Deardorff J. W. Harshbarger Max Hartsough L. T. Holsinger John Lair

MINISTERS AND PASTORS Roy Miller Loren Moss David Neher Jeff D. Rose O. E. Stern J. L. Thomas H. A. Weller

Kenneth Leckrone

Hart

Location-at Hart Started-Organized-August 14, 1915 Church dedicated-(U. B. church purchased, 1917) Property transferred to district mission board Sept. 1, 1939

Charter members-7 Disorganized-in 1939

PRESIDING ELDERS

E. R. Fisher Charles O. Forror J. J. Hamm J. M. Lair Granville Nevinger

Aaron Swihart C. L. Wilkins

MINISTERS AND PASTORS

E. Roy Engle Elma Rau E. R. Fisher Arthur Scrogum Charles O. Forror J. J. Scrogum J. J. Hamm Aaron Swihart C. H. Kiser C. L. Wilkins J. M. Lair

Granville Nevinger

Homestead

Location—four miles east, and one-fourth mile south, of Benzonia, Michigan Started-as a mission point of Harlan congregation Organized-May 24, 1913 Church dedicated-Charter members-28 Membership in 1945-24

PRESIDING ELDERS

Charles Forror J. W. Harshbarger Andrew Hollinger J. Edson Ulery H. A. Weller

MINISTERS AND PASTORS

Charles Forror Andrew Hollinger Earl Funderburg Cleveland Kiser George Funderburg O. Slonaker Charles H. Harshbarger J. Edson Ulery J. W. Harshbarger

Lake View

Location-in Brethren, Michigan Started-1901 Organized-December 1902 Church dedicated-July 1, 1906 Charter members-26 Membership in 1945-112

PRESIDING ELDERS Galen Barkdoll A W. Hawbaker J. Edson Ulery

Galen Barkdoll Wm. O. Bosserman Llovd Blickenstaff Donald E. Crouch George Deardorff Isaac Deardorff Charles O. Forror Levi Freighter D. B. Garber Frank Gilbert Max Hartsough

MINISTERS AND PASTORS L. T. Holsinger Charles Keith Elmer F. Leckrone Kenneth Leckrone Clifton Leckrone John McCormick F. E. Miller John Miller **Emory Morphew** Jeff D. Rose Aaron Swihart

Lansing

Location-1229 Prospect Street, Lansing, Michigan Started-December 1925 Organized-October 7, 1928 Church dedicated-1929 (Church building purchased from German Baptists) Charter members-13 Membership in 1945-109

PRESIDING ELDERS Samuel Bollinger Hiram W. Peters John Smith Walter M. Young

MINISTERS AND PASTORS Samuel Bollinger Kenneth Leckrone Hiram W. Peters J. J. Cook E. E. Eshelman J. M. Smith D. Geiman Young Royal Frantz Walter M. Young Claude Leslie

Little Traverse

Location-about ten miles north of Harbor Springs, Michigan Started-1880 Organized—about 1882 No building (meetings held in schoolhouse; big tent for communion) Charter members-Disorganized-

PRESIDING ELDERS Martin Cosner

MINISTERS AND PASTORS Martin Cosner Joseph Stutsman Samuel Weimer Daniel Kniesley John Stutsman

Long Lake

Location-seven miles south of Manistee, Michigan, on Highway 31 Started-1909 Organized—April 8, 1911 Church dedicated-September 6, 1914

Charter members-15

Membership in 1945-33

PRESIDING ELDERS J. J. Hamm L. U. Kreider Granville Nevinger D. E. Sower J. Edson Ulery

L. S. Brumbaugh F. E. Mallott Z. L. Bussear J. J. Hamm H. H. Helman J. E. Joseph Harvey Landis

MINISTERS AND PASTORS Granville Nevinger M. F. Rozell D. E. Sower J. Edson Ulery

Marilla

Location-one and three-fourths mile north of Marilla, Michigan Started-1901 Organized-March 1904 Church dedicated-February 7, 1919 (Church building purchased from Baptists) Charter members-

Membership in 1945-57

PRESIDING ELDERS A. F. Choate (Baptist) George Crook (Baptist) A. F. Choate A. W. Hawbaker J. Edson Ulery

Galen E. Barkdoll George Crook Charles O. Forror George Funderburg Max Hartsough A. W. Hawbaker

MINISTERS AND PASTORS Kenneth Leckrone Loren Moss Jeff D. Rose O. E. Stern J. Edson Ulery Albert Weller Russell Weller

Midland

Location-corner Jefferson and Haley Sts., Midland, Michigan Started-1923 Organized-September 28, 1924 Church dedicated--June 28, 1936 Charter members-25 Membership in 1945-106

PRESIDING ELDERS J. J. Cook Walter J. Heisey Perry R. Hoover Charles A. Spencer Arthur Whisler

Charles Brendlinger J. J. Cook Boyd Dickey Jesse M. Fradenburgh Walter J. Heisey Lyle M. Klotz Mrs. Lyle M. Klotz

MINISTERS AND PASTORS Olden Mitchell Galen Ogden John Rairigh Charles A. Spencer John Van Meter Arthur Whisler

Muskegon

Location-1840 Catherine Avenue, Muskegon, Michigan Started-July 1937 Organized-March 19, 1938 Church dedicated-August 10, 1941 Charter members-28 Membership in 1945-55

PRESIDING ELDERS Roy J. McRoberts L. W. Shafer

Charles H. Deardorff D. O. Schechter Cornelius Hagle Elmer Leckrone Roy J. McRoberts

MINISTERS AND PASTORS L. W. Shafer Claude Trombley

New Haven

Location-one and one-half mile north and two and one-half miles west of Middleton, Michigan Started—1856 Organized-1878 Church dedicated-1888 (First building burned, 1919, and second built) Charter members—12 Membership in 1945-71

Daniel Chambers J. J. Cook C. H. Deardorff J. F. Sherrick C. L. Wilkins

MINISTERS AND PASTORS

Samuel Bollinger Eliezer Bosserman John Brillhart Daniel Chambers J. W. Chambers Delbert Cook J. J. Cook C. H. Deardorff

Jacob Dick Jacob Kepner

Joseph Robison J. F. Sherrick M. M. Sherrick George E. Stone C. L. Wilkins Walter E. Wilkins

North Star

Location-three miles east of Ithaca, Michigan Started-1856 Branch of New Haven congregation Church dedicated—about 1885-1889 (First building was log structure) Discontinued the services-about 1910

Onekama

Location-one-half block north of Main on Mill St., Onekama, Michigan Started-April 1906 Organized-1908 Church dedicated-June 25, 1911 Charter members-18 Membership in 1945-75

PRESIDING ELDERS

J. E. Ulery

Howard Deal I. M. Eikenberry Buryl Hoover Elmer F. Leckrone Kenneth Leckrone W. R. Miller David Joseph J. E. Joseph

MINISTERS AND PASTORS

Granville Nevinger E. C. Reiley E. G. Sellers David E. Sower Grace Deal Showalter Harvey Stauffer

Ozark

Location-one and one-half mile east and three-fourths mile north of the Ozark post office, Michigan Started-1906 Organized-October 13, 1926 Church dedicated-July 1928 Bought schoolhouse Moved to new location, September 1932 Charter members-21 Membership in 1945-85

PRESIDING ELDERS John L. Van Meter

J. E. Wells

E. E. Eshelman Earl Funderburg Paul Lovegrove

MINISTERS AND PASTORS Rollin Lovegrove Leon Telgenhoff John L. Van Meter J. E. Wells

Pontiac

Location-46 North Roselawn Drive, Pontiac, Michigan Started—1920 Organized—about 1922 Church dedicated-May 1926 Charter members-25 Membership in 1945-77

PRESIDING ELDERS

J. P. Bowman Samuel Bowser A. O. Mote L. H. Prowant L. W. Shafer C. L. Wilkins

MINISTERS AND PASTORS J. P. Bowman Oliver Jones

L. H. Prowant Samuel Bowser J. E. Boyd (licensed) Homer Schrock L. W. Shafer C. D. Brendlinger L. W. Smith Mary L. Cook Claude E. Trombley Robert Ebey C. L. Wilkins L. T. Holsinger

Riverside

Location-near McBain, Michigan Started-1896 (from Sugar Ridge congregation) Organized-December 30, 1902 Church dedicated-(building began in 1903) Charter members-25 Disorganized-1925

MINISTERS AND PASTORS PRESIDING ELDERS J. L. Butler Wm. McKimmy A. W. Hawbaker Isaiah Rairigh W. H. Good J. M. Lair A. W. Hawbaker Conway Tyson Isaiah Rairigh J. M. Lair C. L. Wilkins C. L. Wilkins

Rodney

Location-four miles northeast of Rodney, Michigan Started-about 1885 Organized-1886 Church dedicated-1889 Charter members-18 Membership in 1945-75

PRESIDING ELDERS Samuel Bollinger

Eliezer Bosserman Daniel Chambers D. P. Schechter J. F. Sherrick S. M. Smith Charles A. Spencer

MINISTERS AND PASTORS

Zachariah Albaugh Loman C. Patrick David Baker L. H. Prowant Samuel Bollinger Isaac Rairigh Isaiah Rairigh Eliezer Bosserman Daniel Chambers D. P. Schechter J. F. Sherrick Ezra Flory Jacob Frederick John Smith Ernest Jehnsen S. M. Smith Charles Jehnzen Charles A. Spencer Jacob Tombaugh J. M. Lair Peter B. Messner Wm. E. Tombaugh F. E. Miller

Shepherd

Location-four miles north of Shepherd, Michigan Started-1910 Organized-April 10, 1915 Church dedicated-1915 Charter members-16 Membership in 1945-94

PRESIDING ELDERS Charles A. Spencer

Harvey Stauffer

Chester Baird F. H. Barr Reuben Boomershine Fred Butterbaugh Ralph L. Fry Kenneth Hollinger Ernest Jehnsen

MINISTERS AND PASTORS David O. Schechter David P. Schechter Charles A. Spencer Glen Stauffer Harvey Stauffer C. C. Tyson

Sugar Ridge

Location-two and one-half miles south and one-half mile west of Custer. Michigan Started-about 1880 Organized-1883 Church dedicated-1894 Charter members-9 Membership in 1945-134

PRESIDING ELDERS

J. J. Cook George Deardorff J. S. DeJean Charles O. Forror J. J. Hamm J. W. Harshbarger L. U. Kreider J. M. Lair B. A. Miller J. Edson Ulery

Chester Baird J. J. Cook Levi Dague Lewis Dague George Deardorff J. S. DeJean Charles O. Forror L. H. Prowant J. J. Hamm J. W. Harshbarger

MINISTERS AND PASTORS Homer Kiracofe L. U. Kreider Wm. Kree Galen Lehman Bruce A. Miller David Neher J. Edson Ulerv David Warner

Sunfield

Location-two miles south of Sunfield, Michigan Started—about 1870 (from Thornapple) Organized-1877 Church dedicated—December 1882 Charter members—35 Membership in 1945-74

PRESIDING ELDERS Benjamin Fryfogle Isaac Miller Hiram W. Peters Isaiah Rairigh Henry W. Smith S. M. Smith H. V. Townsend Ervin Weaver

John Bjorklund Walter G. Fisher Benjamin Fryfogle Royal Frantz Gilbert George J. C. Harrison D. H. Keller Martha Keller Peter B. Messner Roy Miller Archie L. Patrick

MINISTERS AND PASTORS ---Barnes Hiram W. Peters Isaiah Rairigh Samuel Ross Lawrence Royer Clarence Shockley Henry W. Smith S. M. Smith Harmon Towns H. V. Townsend Ervin Weaver S. B. Wenger David West

Thornapple

Location-four and one-half miles west and one and one-half mile north of Lake Odessa, Michigan Started-about 1867

Organized-about 1868

Charter members-16

Membership in 1945-45

Church dedicated-1870 (now Old Order meetinghouse); 1888 (the present church building)

PRESIDING ELDERS

Samuel Bowser Daniel Chambers G. F. Culler George Long R. J. McRoberts

P. B. Messner I. F. Rairigh Samuel Smith

H. V. Townsend

MINISTERS AND PASTORS

Samuel Bowser Daniel Chambers G. F. Culler Dean Frantz Samuel Groff Jacob Kepner George Long

Roy J. McRoberts P. B. Messner J. C. Overholt

I. F. Rairigh

Henry Smith Isaac Smith Samuel Smith D. E. Sower Charles Stutsman

William Tombaugh H. V. Townsend Stephen Weaver J. G. Winev

Darwin Wood W. P. Workman

J. F. Sherrick

C. L. Wilkins

Vestaburg

Location-in Vestaburg, Michigan Started-1883 Organized-1901

Charter members-Church dedicated-July 8, 1906

Disorganized in 1940

MINISTERS AND PASTORS

PRESIDING ELDERS John Albaugh Floyd Bollinger Samuel Bollinger John Rairigh Isaac Rairigh

Isaiah Rairigh Joseph Robison J. F Sherrick Samuel Smith

C. L. Wilkins

John Albaugh Floyd Bollinger Samuel Bollinger Milton Bollinger E. E. Eshelman

John Rairigh Isaac Rairigh Isaiah Rairigh Joseph Robison Samuel M. Smith

Woodland Village

Location-in Woodland, Michigan Started-1913 Organized—1913 Charter members-Church dedicated-1913

Disorganized-1936

PRESIDING ELDERS H. V. Townsend

G. F. Culler Peter B. Messner Mark Schrock

MINISTERS AND PASTORS A. O. Mote Ervin Weaver H. V. Townsend

Woodland

Organized—June 1873 Church dedicated—1875 Charter members— Membership in 1945—210

PRESIDING ELDERS

Isaac Miller Isaiah Rairigh John M. Smith Samuel Smith H. V. Townsend John Bjorklund
Phillip Cool
G. F. Culler
Arthur L. Dodge
Robert Daniel Ebey
David Flory
Benjamin Fryfogle

Loren Hershberger David Landis Peter B. Messner

MINISTERS AND PASTORS klund Isaac Miller ol L. C. Oaks er Isaac Rairigh Dodge niel Ebey Oliver Sease

John M. Smith Mary Teeter Harmon Towns H. V. Townsend

MINISTERS AND PASTORS

(Ralph Townsend-not a minister, but a teacher in India for a while.)

Zion

Location—thirteen miles east of the court house in West Branch, Michigan, on M 55 Started—1910
Organized—June 1911
Church dedicated—November 14, 1915
Charter members—50
Membership in 1945—66

PRESIDING ELDERS

J. P. Bowman Willard E. Atherton S. M. Smith
Samuel Bowser I. G. Blocher
W. H. Good J. P. Bowman
Perry R. Hoover Samuel Bowser
Charles A. Spencer W. H. Good

APPENDIX II

RECORD OF MEETINGS AND BOARDS

District Meetings

WRITING CLERK	M. T. Baer	M. T. Baer				J. G. Winey	•	I. N. Miller				E. Bosserman	A. B. Wallick			I. N. Miller	S. M. Smith	S. M. Smith	S. M. Smith	S. M. Smith	S. M. Smith
READER	J. G. Winey	J. G. Winey										Benjamin Fryfogle				S. M. Smith	Isaiah Rairigh	Isaiah Rairigh	Isaiah Rairigh	John Smith	John Smith
MODERATOR	F. P. Loehr	F. P. Loehr		J. G. Winey								John Brillhart				Eliezer Bosserman	Benjamin Fryfogle	Eliezer Bosserman	Daniel Chambers	Isaiah Rairigh	Isaiah Rairigh
PLACE	Thornapple	Pokagon	Thornapple	Pokagon	Almena (residence of Hiram Allen, four miles west of Vicks- burg)	West Thornapple	(new church house)	Almena	Sunfield	Little Traverse (east	of Harbor Springs, Michigan)	Woodland	Black River (house of D. C. Spillers)	New Haven	Berrien	Thornapple	Little Traverse	Sunfield	Woodland	Saginaw	Black River
œ	1, 1874	22, 1875	1876	1877	1878	9 1879		22, 1880	1881	1882		21, 1883	16, 1884	21, 1885	1886	1887	1888	1889	1890	1891	20, 1892
YEAR	1,		26,	25,	16,	6	î	22,	12,				16,	21,	24,	16,	21,	16,	16,	21,	20,
	May	April	April	April	May	Mav	•	April	May			April	Feb.	Feb.	April	April	April	Feb.	Feb.	Feb.	Feb.

PLACE MODERATOR READER New Haven Isaiah Rairigh John Smith Woodland Sumfield New Haven I. F. Rairigh John Smith Suginaw Sumfield I. F. Rairigh John Smith Saginaw Saginaw I. F. Rairigh John Smith Saginaw I. F. Rairigh John Smith New Haven Isaiah Rairigh John M. Smith New Haven I. F. Rairigh John M. Smith Beaverton I. F. Rairigh John M. Smith Beaverton I. F. Rairigh I. C. Snavely Crystal J. M. Smith J. E. Albaugh New Haven W. B. Neff C. H. Deardorff Onekama C. L. Wilkins J. E. Albaugh New Haven W. B. Neff C. H. Deardorff Sumel Bowser D. E. Sower Woodland C. L. Wilkins D. E. Sower Woodland C. L. Wilkins E. F. Caslow Harlan J. E. Ulery C. H. Deardorff Sumfield Samuel Bowser D. E. Sower Woodland J. E. Ulery C. H. Deardorff Sumfield E. F. Caslow	Isaiah Rairigh Isaiah Rairigh Isaac Rairigh Isaac Rairigh Isaac Rairigh I. F. Rairigh I. F. Rairigh I. F. Rairigh Isaiah Rairigh Isaiah Rairigh Isaiah Rairigh Isaiah Rairigh Isaiah Rairigh I. F. Rairigh I. M. Smith I. F. Rairigh I. F. Wilkins I. T. Holsinger I. T. Holsinger I. T. Holsinger I. T. Wilkins I. T. Wilkins I. F. Ullery II. F. Caslow II. F. Caslow
	PLACE 1893 New Haven 1894 Thornapple 1895 Woodland 1896 Saginaw 1898 Sunfield 1897 New Haven 1898 Sugar Ridge 1890 Saginaw 1900 Saginaw 1901 Thornapple 1903 Woodland 1904 Sugar Ridge 1905 Thornapple 1906 Beaverton 1907 Sunfield 1908 Lake View 1909 Crystal 1910 Woodland 1911 Harlan 1912 New Haven 1913 Onekama 1915 Sugar Ridge 1916 Beaverton 1917 Woodland 1918 Harlan 1918 Harlan 1919 Thornapple 1916 Beaverton 1917 Woodland 1918 Harlan 1919 Sugar Ridge 1916 Beaverton 1917 Woodland
	18, 1893 17, 1894 4, 1895 2, 1896 9, 1897 8, 1898 14, 1899 12, 1901 11, 1902 10, 1903 8, 1904 13, 1906 1907 1910 1911 1912 1913 1914 1915 1919

MODERATOR	Russell Weller	J. J. Scrogum	Royal Frantz	J. J. Van Dyke	D. E. Crouch	D. P. Schechter	Ö.	D. P. Schechter	D. P. Schechter	D. P. Schechter	D. P. Schechter	H. A. Whisler	H. A. Whisler	H. A. Whisler	H. A. Whisler	H. A. Whisler								
READER	A. R. Smith	E. F. Caslow	Russell Weller	S. B. Wenger	Kenneth Leckrone	J. E. Wells	Frank Baldwin	E. R. Fisher	Ervin Weaver	Perry R. Hoover	A. O. Mote	Joseph Van Dyke	Van B. Wright	J. E. Wells	A. Warner, P. Arnold	H. A. Whisler	C. E. Trombley	L. W. Shafer	H. A. Whisler	L. W. Shafer	Joseph Van Dyke	Walter M. Young	Clifton Leckrone	Ralph Fry
WRITING CLERK	J. M. Smith	C. L. Wilkins	J. M. Smith	E. F. Caslow	H. V. Townsend	J. M. Smith	Charles Forror	H. V. Townsend	J. E. Ulery	H. V. Townsend	Charles Forror	C. L. Wilkins	J. E. Ulery	Charles Forror	H. V. Townsend	J. E. Ulery	H. V. Townsend	J. E. Ulery	H. R. Hostetler	Perry R. Hoover	H. R. Hostetler	J. E. Ulery	H. V. Townsend	J. J. Cook
PLACE	Onekama	New Haven	Beaverton	Elmdale	Lake View	Woodland	Battle Creek	Beaverton	Sugar Ridge	Woodland	Crystal	Onekama	Elmdale	Battle Creek	Lake View	Rodney	Woodland	Shepherd	Sunfield	Marilla	Beaverton	Woodland	Sugar Ridge	Rodney
æ	1922	1923	1924	1925	1926	1927	1928	1929	1930	1931	1932	1933	1934	1935	1936	1937	1938	1939	1940	1941	1942	1943	1944	1945
YEAR	Aug.	Aug.	Aug.	Aug.	Aug.	Aug.	Aug.	Aug.	Aug.	Aug.	Aug.	Aug.	Aug.	Aug.	Aug.	Aug.	Aug.	Aug.	Aug.	Aug.	Aug.	Aug.	Aug.	Aug.

Number of Ministers in the District—1896 to 1906

		(F	'rom Bı	ethren	Family	Almai	nac, 190	17)		
1896	1897	1898	1899	1900	1901	1902	1903	1904	1905	1906
26	28	27	26	31	35	39	4 6	50	49	52

Membership and Number of Churches in the District

Eight churches were represented at the first district meeting, held at the Thornapple church in May 1874.

Thomappie	cirareir in may	1011.	
YEAR		MEMBERSHIP	CHURCHES
1911		976	17
1912		891	17
1913		1,047	20
1917		1,343	25
1922		1,678	27
1926		1,913	27
1928		1,940	28
1929		1,979	29
1930		2,039	30
1932		2,187	29
1937		2,550	29
1940		2,824	28
1941		2,759	27
1942		2,793	27
19 4 3		2,736	27
19 44		2,813	27
1945		2,984	27
1946		3,050	27

District Fieldworkers—1925 to 1945

1924-1925	E. F. Caslow
1928-1930	Reuben Boomershine
1930-1933	M. B. Williams (as secretary-treasurer of mission board)
1934-1936	Charles A. Spencer (as secretary-treasurer of mission board)
1937-	Charles O. Forror (summer of 1937 only)
1938-1939	(no report)
1940-1943	Perry R. Hoover
1943-	Arthur E. Taylor

	District Mission Board Members—1899 to 1945
(Note:	Prior to this date it was known as the district missionary board.)
1899	Henry M. Smith, P. B. Messner, David B. Mote
1900	Joseph H. Smith, P. B. Messner, David B. Mote
1901-1904	Daniel Shopbell, Joseph W. Smith, P. B. Messner
	(1903- Isaiah Rairigh, district evangelist)
	(1904- A. W. Hawbaker, district evangelist)
1905-1906	I. F. Rairigh, P. B. Messner, J. W. Smith, A. W. Hawbaker, David
	B. Mote (district decided to enlarge the board to five members)
1907	I. F. Rairigh, I. C. Snavely, A. W. Hawbaker, J. W. Smith, David
	B. Mote
1908	C. L. Wilkins, I. C. Snavely, P. B. Messner, J. E. Ulery, David B.
	Mote
1909	C. L. Wilkins, I. C. Snavely, P. B. Messner, J. E. Ulery, J. W. Smith
1910-1912	C. L. Wilkins, P. B. Messner, J. E. Ulery, J. W. Smith, D. E. Sower
1913-1917	C. L. Wilkins, P. B. Messner, J. E. Ulery, D. E. Sower, S. M. Smith
1918	C. L. Wilkins, P. B. Messner, J. E. Ulery, D. E. Sower, C. H.

Deardorff

- 1919 C. L. Wilkins, P. B. Messner, J. E. Ulery, C. H. Deardorff, -
- 1920-1921 C. L. Wilkins, H. V. Townsend, P. B. Messner, C. H. Deardorff, J. E. Ulery
- 1922 J. E. Ulery, H. V. Townsend, P. B. Messner, C. L. Wilkins, D. E. Sower
- 1923 C. L. Wilkins, H. V. Townsend, G. F. Culler, D. E. Sower, J. J. Hamm
- 1924-1927 Samuel Bowser, G. F. Culler, C. A. Spencer, M. M. Chambers, M. B. Williams
- 1928-1931 Samuel Bowser, Charles Forror, M. B. Williams, Charles Spencer, M. M. Chambers
- 1932 M. M. Chambers, Charles Forror, M. B. Williams, Charles Spencer, J. E. Ulery
- 1933-1937 Charles Forror, M. B. Williams, Charles Spencer, J. E. Ulery, A. R. Teeter
- 1937-1938 M. B. Williams, J. E. Ulery, Charles Spencer, A. R. Teeter, W. H. Good
- 1938-1939 M. B. Williams, J. E. Ulery, Charles Spencer, W. H. Good, H. A. Arnett
- 1939-1940 M. B. Williams, W. H. Good, Charles Spencer, H. A. Arnett, L. H. Prowant
- 1940-1945 M. B. Williams, W. H. Good, Charles Spencer, L. H. Prowant, H. A. Arnett
- 1945-1946 M. B. Williams, H. Arthur Whisler, Charles A. Spencer, J. J. Cook, H. A. Arnett

District Ministerial Board Members-1920 to 1945

- 1920-1921 Samuel Bowser, C. H. Deardorff, J. M. Smith
- 1921-1922 Samuel Bowser, Samuel Bollinger, J. M. Smith
- 1922-1923 Samuel Bowser, Samuel Bollinger, J. M. Smith
- 1923-1926 Samuel Bowser, Harvey Stauffer, J. M. Smith
- 1927-1928 J. M. Smith, Harvey Stauffer, H. V. Townsend
- 1929-1930 J. M. Smith, H. V. Townsend, D. P. Schechter
- 1931-1932 D. P. Schechter, H. V. Townsend, Perry R. Hoover
- 1932-1933 H. V. Townsend, Perry R. Hoover, L. H. Prowant
- 1934-1937 H. V. Townsend, L. H. Prowant, A. O. Mote
- 1938-1940 H. V. Townsend, J. F. Sherrick, H. W. Peters
- 1941-1942 H. V. Townsend, J. F. Sherrick, H. R. Hostetler
- 1942-1943 H. R. Hostetler, Hiram W. Peters, David P. Schechter
- 1943-1944 H. R. Hostetler, H. V. Townsend, Hiram W. Peters
- 1944-1945 H. V. Townsend, Galen Barkdoll, Arthur Dodge
- 1945-1946 H. V. Townsend, Galen Barkdoll, J. Edson Ulery

The Sunday-school Secretary—1900 to 1930

- 1900-1901 J. W. Chambers
- 1902-1906 Jerome J. England
- 1907-1908 G. F. Culler
- 1908-1909 David Warner
- 1910-1916 Sarah Long (a period of rising interest)
- 1917-1918 D. E. Sower
- 1919-1921 Ethel Whitmer
- 1922-1924 C. L. Wilkins
- 1925-1926 E. F. Caslow (as fieldworker)
- 1927-1928 E. E. Eshelman (as fieldworker)
- 1928-1929 (no record found; transition to district Sunday-school board)
- 1930-1931 Reuben Boomershine (as fieldworker)
- 1932-1945 (consolidated with board of religious education)

District Board of Religious Education (Formerly the Sunday-school Board)

From 1925 to 1930 other state districts reported in the Yearbook, but Michigan had evidently not felt the need of such a board as yet. Then in 1931 the minutes record that the district Sunday-school secretary and the director of children's work constituted the Sunday-school board.

- 1931 Ruth Danner, district Sunday-school secretary Elma Rau, director of children's work
- 1932 J. J. Cook, director of religious education; Lois Sherrick, Sunday-school secretary; Elma Rau, children's director; Charles Forror, director of young people
- 1933 Board of Christian Education (note change of name) J. J. Cook, chairman; Lois Sherrick, secretary; Elma Rau, children's director; Charles Forror, young people's director
- 1934 (Same as 1933)

Consolidated Board of Christian Education and Welfare Board

- 1935 J. J. Cook, Lois Sherrick, Elma Rau, S. A. Weaver, Ruth Mishler
- 1936 Mary L. Cook, S. A. Weaver, Lois Sherrick, Elma Rau, Ruth Mishler
- 1937 Mary L. Cook, S. A. Weaver, Lois Sherrick, Elma Rau, A. E. Taylor
- 1938 A. E. Taylor, S. A. Weaver, Lois Sherrick, Elma Rau, Bessie Frantz
- 1939 Elma Rau, Harold Chambers, Lois Sherrick, A. E. Taylor, Bessie Frantz
- 1940 Elma Rau, Harold Chambers, Lois Sherrick, A. E. Taylor, S. A. Weaver 1941 Elma Rau, A. E. Taylor, Lois Sherrick, Harold Chambers, Homer Peters
- 1942 Elma Rau, Harold Chambers, Lois Sherrick, S. A. Weaver, A. E. Taylor
- 1943 Elma Rau, Harold Chambers, Lois Sherrick, S. A. Weaver, A. E. Taylor
- 1944 Elma Rau, Elvert Miller, Lois Sherrick, A. E. Taylor, S. A. Weaver
- 1945 S. A. Weaver, E. S. Hollinger, Elma Rau, Homer Kiracofe, Elmer Leck-
- 1946 S. A. Weaver, E. S. Hollinger, Elma Rau, Homer Kiracofe, Elmer Leckrone

District Temperance Committee (Later Called Welfare Board)

- 1914-1916 George E. Stone, C. H. Deardorff, Jerome England
- 1917-1919 C. H. Deardorff, D. E. Sower, George E. Stone
- 1920-1921 C. H. Deardorff, Roy E. Miller, George E. Stone 1921-1922 C. H. Deardorff, D. P. Schechter, J. E. Ulery

- 1922-1925 Perry A. Arnold, M. M. Chambers, C. A. Spencer 1926 H. V. Townsend, Ethel Whitmer, M. M. Chambers, M. B. Williams, S. B. Wenger 1927 H. V. Townsend, Ethel Whitmer, M. M. Chambers, M. B. Williams, Charles Forror
- 1928-1930 (no report)
- Charles Forror, Ruth Mishler, J. E. Wells, Lois Sherrick, Mrs. 1931 Bruce Miller
- 1932 (no report)
- 1933 S. A. Weaver, Mary Miller, Ruth Mishler
- Ruth Mishler, S. A. Weaver, Arlie Spindler 1934
- (merged with Board of Christian Education) 1935

District Music Committee Members—1935 to 1945

- 1935 Mrs. Orville Deardorff, Mrs. Van B. Wright, Mrs. David P. Schechter
- 1936 Mrs. Van B. Wright, Mrs. Orville Deardorff, Mrs. David P. Schechter
- 1937-1940 Mrs. David P. Schechter, Mrs. Orville Deardorff, Mrs. Harold Chambers
- 1941- Mrs. David P. Schechter, Mrs. Harold Chambers, Mrs. Claude Trombley
- 1942- Mrs. David P. Schechter, Mrs. Harold Chambers, Mrs. Orville Deardorff
- 1943-1946 Mrs. Orville Deardorff, Mrs. Fred Mills, Walter M. Young

The B.Y.P.D. Cabinet Organization—1928 to 1945

- 1928-1930 President, Joseph Van Dyke
 - Vice-president, Burton Sherrick
 - Secretary, Mabel Bowman
 - Treasurer, Ivan Frantz
 - Chorister, Martha Whitmer, Elmer Leckrone
 - Adult Adviser, A. O. Mote
- 1931-1932 Joseph Van Dyke, Charles Teeter, Lois Sherrick, Mary Aneff, Bessie Spencer, Merlin Shull, adult adviser
- 1932-1933 Josephine Wise, Charles Teeter, Elmer Leckrone, Bessie Spencer, Joseph Van Dyke, editor of Challenger
- 1933-1934 Josephine Wise, Joseph Van Dyke, Louise Ebey, Bessie Spencer, Gladys Danner, John Joseph, Charles Forror, adult adviser
- 1934-1935 John Joseph, Josephine Wise, Bessie Cosner, Jeannette Bush, Wendell Long, Margaret Forror, David Royer, Mrs. Van B. Wright, adult adviser
- 1935-1936 Josephine Wise, Paul Spencer, David Royer, Bessie Cosner, Wendell Long, Mary Deal, Holly Wilson, Mrs. Van B. Wright, adult adviser
- 1936-1937 John Stauffer, Margaret Forror, Harry Taylor, Paul Spencer, Virgil Haynes, Charles Forror, adult adviser
- 1937-1938 John Stauffer, Vera Van Meter, Harry Taylor, Paul Spencer, Virgil Haynes, Josephine Wise, adult adviser
- 1938-1939 John Stauffer, Vera Van Meter, Verna Prowant, Violet Cheal, Virgil Haynes, Audrey David, Genevieve Hoover, Harry Taylor, Josephine Wise, adult adviser
- 1939-1940 Vera Van Meter, Homer Peters, Charles Voorheis, Violet Cheal, John Stauffer, Daniel Deal, Clifton Leckrone, Ruth Wilsey, Ernest Jehnsen, Josephine Wise, adult adviser
- 1940-1941 President, Daniel Deal
 - Vice-president, Robert Kinzel
 - Vice-president, Martha Erwin
 - Secretary, Ella Mae Stern
 - Treasurer, Russell Gorham
 - Honorary Member, Homer Peters
 - Violet Cheal, Howard McRoberts, Charles Jehnzen, Russell Howes Adult Adviser, Harold Chambers
- 1941-1942 President, Harold Noll
 - Vice-president, Donald Hostetler
 - Vice-president, Howard McRoberts
 - Secretary, Marjorie Young
 - Treasurer, Robert B. Miller
 - Honorary Member, Daniel A. Deal
 - Leroy Wheeler, Lois Fradenburgh, Dorothy Sellers
 - Adult Adviser, Harold Chambers

1943-1944 President, Donald Hostetler

Vice-president, Robert B. Miller Vice-president, Verna Prowant Secretary, Shirley Goodrich

Treasurer, Marjorie Young

Harold Noll, Leroy Wheeler, Barbara Hershberger, Dorothy Sellers Adult Adviser. Homer Kiracofe

1944-1945 President, Shirley Goodrich

Vice-president, Barbara Hershberger,

Secretary, Dorothy Sellers Treasurer, Donald Durnbaugh

Leroy Wheeler, Roy Spencer, Lloyd Evans, Evelyn Barkdoll

Adult Adviser, Homer Kiracofe

1945-1946 President, Shirley Goodrich

Vice-president, Dorothy Sellers Secretary, Evelyn Barkdoll

Treasurer, Donald Durnbaugh

Lloyd Evans, Roy Spencer, Ted Chambers, Roland Young

Adult Adviser, Homer Kiracofe

District Children's Work Cabinet

1942-1943 General Director, Elma Rau, Mrs. Viola Gow, Joe Van Dyke, Mrs. Ernest Showalter, Mrs. David P. Schechter, Mrs. J. Ray McKimmy, Elmer Leckrone

1943-1944 General Director, Elma Rau, Mrs. Ernest Showalter, Mrs. Viola Gow, Mrs. Walter J. Heisey, Mrs. J. Roy McKimmy, Elmer Leckrone

1944-1945 General Director, Elma Rau, Mrs. Ernest Showalter, Mrs. Viola Gow, Mrs. Walter J. Heisey, Mrs. J. Roy McKimmy, Elmer Leckrone

1945-1946 General Director, Elma Rau, Mrs. Ernest Showalter, Mrs. Walter J. Heisey, Mrs. Russell Hartzler, Mrs. J. Ray McKimmy, Elmer Leckrone

District Women's Work Council

1933-1935 President, Mrs. J. E. Ulery

Secretary-treasurer, Mrs. Anna Taylor 1935-1936 Mrs. Lawrence Plank, Mrs. Arthur Taylor

1936-1937 Susie Fisher, Mrs. Arthur Taylor

1937-1938 Susie Fisher, Vera Van Meter

1938-1941 Mrs. Earl Hoover, Vera Van Meter

1941-1943 President, Mrs. Mary Guy

Secretary-treasurer, Mrs. Orville L. Adams

1943-1946 President, Mrs. Mary Guy

Secretary-treasurer, Mrs. J. J. Cook

District Men's Work Council

1933-1934 Director, Harold Chambers

1935-1937 Director, M. M. Chambers

1938-1941 President, M. B. Williams

Secretary-treasurer, Earl Hoover

1941-1943 President, H. A. Arnett

Secretary-treasurer, Archie J. Gorham

1943-1946 President, Ray Hoyle

Secretary-treasurer, Delmond Frantz

Director of Heifer Project, Russell M. Hartzler

Summer Pastors and Churches Served

1927 Francis Barr, Shepherd

1934 Chester N. Baird, Shepherd

1935 Walter S. Coffman, Crystal, New Haven, Vestaburg

1936 L. S. Brumbaugh, Long Lake

1937 L. S. Brumbaugh, Long Lake

1939 Galen B. Ogden, Midland

1940 Jacob Dick, New Haven and Crystal

Olden Mitchell, Midland

David O. Schechter, Sugar Ridge and Muskegon

John McCormick, Lake View

Ralph G. Rarick, Flint

1941 David O. Schechter, Battle Creek R. H. Miller, Woodland

Elmer Dadisman, Flint

Ernest Jehnsen, Crystal

1942 Dean Frantz, Thornapple Fred Butterbaugh, Shepherd Homer Kiracofe, Sugar Ridge

Hugh Warstler, Flint

Elmer Leckrone, Muskegon 1943 William O. Bosserman, Lake View

1944 Kenneth Hollinger, Shepherd

Wilmer M. Lehman, Crystal

Historical Committee

Chairman, M. B. Williams Mrs. Ernest Showalter Vice-chairman, H. V. Townsend Secretary, Walter M. Young

District Executive Board

1943-1944 Chairman, M. M. Chambers

Secretary, Harvey R. Hostetler

M. B. Williams, Ray Hoyle, Mrs. Mary Guy, Mrs. Orville Deardorff,

Elma Rau, Charles Spencer 1944-1945 Chairman, M. M. Chambers

Vice-chairman, M. B. Williams

Secretary, H. V. Townsend

Assistant secretary, Lois Sherrick Charles Spencer, Mrs. Mary Guy, Ray Hoyle, Walter M. Young

1945-1946 Chairman, M. M. Chambers

Vice-chairman, Harold S. Chambers

Secretary, H. V. Townsend

M. B. Williams, Stephen A. Weaver, Charles A. Spencer, Mrs. Mary

Guy, Ray Hoyle, Mrs. Fred Mills

Ministers for Whom No Biography Appears

This is a list of ministers whose names appear in the records of the churches of Michigan. Data could not be obtained from which to write a brief biography of each one.

Baer, M. T. Black River Baker, Samuel Black River Barnhart, O. Sugar Ridge Barr, Francis H. Shepherd Bjorklund, John Woodland Bowman, Earl M. Detroit Brillhart, John New Haven Brumbaugh, L. S. Long Lake Burger, J. S. Battle Creek Bussear, Z. L. Long Lake Butler, J. L. Riverside Butterbaugh, Fred Shepherd Choate, A. F. Marilla (Baptist) Chumney, C. E. Clark, Walter Almena Coffman, Walter
Crystal & New Haven
Cool, Phillip
Cripe, Israel Hart
Crook, George Marilla (Baptist)
Dague, Levi Sugar Ridge Dague, Lewis Sugar Ridge DeJean, J. S. Sugar Ridge Early, Demarest Battle Creek
Dague, Lewis Sugar Ridge
DeJean, J. S Sugar Ridge
Early, Demarest Battle Creek
Engle, E. R Hart
Flory, David Woodland
Frantz, Dean LThornapple
Frantz, Dean L Thornapple Freighter, Levi Lake View Funderburg, George W Homestead
Funderburg George W Homestead
Garber, D. BLake View
George, Gilbert Sunfield
Gephart, William Black River
Cilbert Frank I also View
Gilbert, Frank Lake View Groff, Samuel Thornapple
Gron, Samuel Inornapple
Hamm, J. J Hart
Harrison, J. C Sunfield
Harshbarger, Charles Homestead Harshbarger, J. W Sugar Ridge
Harshbarger, J. W Sugar Ridge
Hershberger, Loren Woodland
Hollinger, Andrew Homestead Hollinger, G. Lake View Hoover, J. W. Beaverton
Hollinger, G Lake View
Hoover, J. W Beaverton
Jackson, Pearl (Sister) Detroit
Jehnzen, J. C Rodney
Jones, O. F Pontiac
Joseph, David Onekama
Joseph, David Onekama Kern, George
Killian George Resverton
Killian, George Beaverton Killian, John Beaverton
Vicer C H Hant
Kiser, C. H Hart
Kree, William H.
Sugar Ridge & Rodney
Kreider, L. U Sugar Ridge

T 11 TO 11 TIT 41 4
Landis. David woodland
Landis. David Woodland Landis, Harvey Long Lake
Lehman, Galen A Sugar Ridge Lovegrove, Paul Ozark
Lovedrove Paul Ozark
Mark John Descenton
Mark, John Beaverton Masterson, J. M Sugar Ridge
Masterson, J. M Sugar Ridge
McCartneysmith, L. O Detroit
McCormick, John Lake View McKimmy, J. William Beaverton
McKimmy I William Beaverton
McKimmy, V. William Beaverton
McKimmy Nathan Beaverton
McKimmy, Perry Beaverton
Michael, H. D Grand Rapids
Michael, H. D Grand Rapids Miller, John Battle Creek
Mitchell, Olden Midland
Morphew, J. Emory Lake View
Moss, L. I Harlan
Micedenson D II December
Nicodemus, R. H Beaverton
Ogden, Galen Midland
Patrick, Loman CRodney
Price, C. A Woodland
Price, C. A Woodland Rairigh, John Woodland
Rarick Ralph Flint
Rarick, Ralph Flint Reiley, E. C. Beaverton Rivell, William H. Elmdale
Pivell William H Flmdale
Desc Comment II Emidate
Ross, Samuel Sunfield Rowland, Harold Thornapple
Rowland, Harold Inornapple
Royer, Lawrence Sunfield
Rozell, M. F Long Lake
Schrock, Mark Woodland Village
Sell, W. C Grand Rapids
Sellers, E. G Onekama
Shank, JohnAlmena
Shockley, Clarence Sunfield
Slonaker, Jacob Homestead
Smith, Albert Grand Rapids
Spillers, D. C Black River
Starbard, Earl M Elmdale
Stauffer, Glen Shepherd
Stephenson Jossie Midland
Stephenson, Jossie Midland Stephenson, Mrs. R. E Midland
Stretch, John Almena
Ctutarran Charles Thomas I
Stutsman, Charles Thornapple Teeter, Mary (Sister) Woodland
Teeter, Mary (Sister) Woodland
Thomas, David
Black River & Harlan
Towns, Harmon Woodland
Towns, Harmon Woodland Trombley, Claude E Pontiac
Tyson, A. S Riverside
Tyson, A. S
Tyson, C. C Shepherd
Warner, Arthur L Beaverton
White David New Haven

White, David New Haven Wood, Darwin Thornapple

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